243

JOURNAL

OF THE

CEYLON BRANCH

OF THE

ROYAL ASIATIC SOCIETY:

EDITED BY

THE SECRETARY.

NATURAL HISTORY

1845. No 1

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CEYLON BRANCH
ROYAL ASIATIC SOCIETY.

Rules and Regulations of the Society, as amended from the First Meeting, 7th February, 1845.

1st—That a Society be formed to institute and promote enquiries into the History, Religion, Literature, Arts, and Natural Philosophy of Ceylon, together with the social condition of its present and former inhabitants.

2nd—That the Society be designated the Asiatic Society of Ceylon.

3rd—That a correspondence be opened with the Royal Asiatic Society of Great Britain and Ireland, with a view to its becoming a branch of that Society.

4th—That every member of the Society do pay an admission fee of half a Guinea, and an annual subscription of one Guinea.

5th—The office-bearers of the Society shall be a President, Vice-President, Librarian, Treasurer, and Secretary, appointed from time to time by open vote at some General Meeting of the Society.

6th—The affairs of the Society shall be managed by a Committee of five members, in addition to office-bearers, elected in like manner, but subject always to the rules and regulations passed at General Meetings—three to form a quorum.

7th—Any person who may desire to become a member of the Society shall be proposed and seconded by members at a General Meeting, and be elected by ballot at the next General Meeting;—no person being considered as elected unless he has in his favor two-thirds of the votes given.

8th—A General Meeting of the Society shall be held quarterly, namely, in the first week of the months of February, May, August, and November, and at such other times as may be determined by the Committee,—notice of the day of meeting, and of the subjects to be brought forward to be given by the Secretary, and no meetings of the Society shall be held, nor any business transacted but after such notice given.

9th—All papers and other communications to the Society shall be read and submitted at a General Meeting by some members of the Society, except in the case of communications being received from individuals not members, when, if the meeting think fit, they shall be read by the author.

10th—All papers and other communications to the Society read at any General Meeting shall be open to free discussion.

11th—No paper read before the Society shall be printed in the

transactions of the Society (unless by a special vote of the Genera Meeting) until the meeting next following that on which it was read, when it shall be decided by a vote taken on each paper separately, whether it shall be printed in the Journal of the Society or be kept among its M. S. records, or returned to the author if he should desire it—the vote to be by ballot.

12th—Every member of the Society has the privilege of introducing, either personally or by a card, one or two visitors at any General Meeting.

MEMBERS AND OFFICE BEARERS OF THE SOCIETY.

PATRON.

His Excellency Lieutenant General Sir COLIN CAMPBELL, K. C. B., &c. *Governor of Ceylon.*

VICE-PATRONS.

The Hon. Sir ANTHONY OLIPHANT, KT., *Chief Justice of Ceylon.*

The Right Rev. Dr. CHAPMAN, *Bishop of Colombo.*

The Hon. Sir J. EMERSON TENNENT, KT., *Colonial Secretary.*

PRESIDENT.

The Hon. Mr. Justice STARK.

VICE-PRESIDENT.

The Revd. J. G. MACVICAR, D. D.

Treasurer and Librarian—J. CAPPER, Esq.

Secretary—W. KNIGHTON, Esq.

LIST OF MEMBERS.

Anstruther, The Hon. P., Esq.
Bailey, The Venerable Archdeacon.
Bailey, J. B. H., Esq.
Braybrooke, John, Esq.
Bridgenall, The Revd., W.
Bessell, Hulme, Esq.
Capper, John, Esq.
Chapman, The Right Revd. Dr., *Bishop of Colombo.*
Dalziel, John, Esq., J. P.
Davey, J. G., Esq., M. D.
Emerson Tennent, The Hon. Sir J.
Gardiner, G., Esq., F. L. S.
Gogerly, The Revd. D. J.
Green, W., Esq.
Gygax, Rodolph, Esq.
Haslem, The Revd. J. F., A. B.
Hardy, The Revd. R. S.
Hicks, W. F., Esq.
Kessen, The Revd. A., A. B.
Knighton, W., Esq.
Lee, George, Esq.
Lister, S., Esq.
Maclean, Capt. George.
Macvicar, The Revd. J. G., D. D.
Maberly, Lieut. E.
Murdoch, J., Esq.
Mooyaart, J. N., Esq.
Moir, Strattan, Esq.
Oliphant, The Hon. Sir A., *Chief Justice.*
Palm, The Revd. J. D.
Powell, The Revd. H.
Stark, The Hon. Mr. Justice.
Templeton, R., Esq.
Thwaites, J., Esq., M. D.

REPORT

OF THE

COMMITTEE OF MANAGEMENT

For 1845.

Your Committee have to report favorably of the Society's progress during the past year, which may be considered the first of its existence. The number of new members who have joined, the interest shewn by various other literary Societies in its progress, and the many valuable literary contributions which the Society has received during the past year from many of its members—all lead your Committee to hope, that in future years the Society will proceed as favorably from youth to maturity, as it has done from infancy to youth.

Your Committee anticipate that the incorporation of your Society with the Royal Asiatic Society of Great Britain and Ireland, has already taken place, and they now only wait for a communication from London to that effect.—(See Correspondence A.) Arrangements have been made for the publication of the Society's Journal, which it is hoped will in future appear regularly every half-year, or more frequently should sufficient materials be presented; and while noticing this your Committee would again express their sense of the liberality of the local Government, in printing the papers of the Society and affording it accommodation for its meetings.

To the Bengal Asiatic Society your Committee have presented, on the part of your Society, their best thanks for the donation made by it of a series of the Asiatic Researches, and a complete set of the Journal of that Society. These books form a very valuable accession to your Society's Library.—(See Correspondence B.)

From the Treasurer's statement of the funds of the Society it appears that a balance remained in his hands at the close of last year, which, together with the subscriptions for the ensuing year, will, it is hoped, be amply sufficient to meet all necessary expenses; yet, as the necessity for expending a portion of the Society's income in adding new works on Oriental Literature to its Library is manifest, the necessity is also plain for increased aid in the way of donations and subscriptions to the Society.

In conclusion, your Committee trust they may anticipate for the Ceylon Branch of the Royal Asiatic Society a long course of prosperity and usefulness, and that it will be instrumental in adding to the stores of knowledge which are now being daily acquired respecting Asia and Ceylon, and conducing to the development of the resources of the Island.

Correspondence A.

No. 1.

Colombo, March 12, 1845.

Sir,—I am directed to acquaint you that a Society has recently been formed here under the name of the Asiatic Society of Ceylon, and to enclose a copy of the rules and regulations of the Society, and a list of the present members, with a request that you will lay the same before the Royal Asiatic Society.

This letter and these documents are transmitted to you in pursuance of the 3rd resolution of the meeting held on the 7th ultimo, whereby it was agreed that a correspondence be forthwith opened with the Royal Asiatic Society, with a view to the present Association becoming a branch of that Society; and I am to request you will have the goodness to inform me, at your earliest convenience, on what terms the incorporation of the Asiatic Society of Ceylon with the

Royal Asiatic Society of Great Britain and Ireland, as a branch thereof, may be effected.

The Committee observe from the regulations of the Royal Asiatic Society, that the Bombay Asiatic Society, and the Madras Literary and Scientific Association are incorporated with that Society, and the members constituted non-resident members, without (as the Committee understand) any payment whatever to the Royal Asiatic Society, and I may here express a hope that the incorporation in the present case may be effected in the same way.

I have the honor to be, Sir,
&c. &c.
(Signed) WM. KNIGHTON,
Secretary.

R. CLARKE, Esq.
Secretary, Royal Asiatic Society.

(Here follow the rules and regulations of the Society, with a List of the Members, as given above).

No. 2.

THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND.

14, *Grafton Street, Bond Street,*
London, 14*th August,* 1845.

SIR,—I have the honor to acknowledge the receipt of your letter of the 12th March, announcing the formation of an Asiatic Society of Ceylon, and requesting to be informed on what terms the incorporation of that Society may be effected, so as to become a Branch of the Royal Asiatic Society of Great Britain and Ireland.

Your letter was laid before the Council, by whom the information which it imparted was received with the highest satisfaction. The annexation of so valuable a body, exercising its influence and its energies in extending our knowledge of the history and antiquities; the inhabitants and the

usages; the natural history and topography of Ceylon, cannot but be highly welcome to the Society, before whom the proposition will be formally laid upon our receiving your official acceptance of the terms of union.

Those terms would be similar to those agreed upon for the Branch Societies of Madras and Bombay, as contained in Articles x to xvii, inclusive, of the Society's Regulations, a copy of which is inclosed, and of your acceptance of which you will please to furnish me with early information, that the regular incorporation may be proposed at the first meeting in the ensuing Session, in November next.

Should the Branch Society desire to avoid the expense of printing a Journal or transactions, the Royal Asiatic Society will be happy to print such papers as they may forward for that purpose, as communications from the Branch Society of Ceylon.

For the information and guidance of the Ceylon Society I beg to add the following inclosures:—

1. Rules of the Royal Asiatic Society.
2. Rules of the Oriental Translation Fund.
3. List of Works printed by do.
4. Desiderata and Inquiries connected with Madras and Bombay.
5. Twenty-second Annual Report of the Royal Asiatic Society.
6. The Original Prospectus of the Society.

I have the honor to be, Sir,
&c. &c.

To William Knighton, Esq. *Secretary to the Asiatic Society of Ceylon.*

(Signed) R. Clarke, *Hony. Secretary.*

No. 3.

Colombo, 12*th October*, 1845.

Sir,—I am directed by the Committee of Management of the Asiatic Society of Ceylon, to acknowledge the receipt of

your letter of the 14th August last, and to convey to you on behalf of our Society, their acceptance of the proposed terms of union. Our Society has lost no time in replying to your communication, and trust that their acceptance of the terms of union, as contained in this letter, may reach you sufficiently early to allow of the regular incorporation being proposed, "at the first meeting in the ensuing session, in November next," to which you refer.

With respect to the printing of the Society's transactions the Committee have great pleasure in being able to inform you, that the Ceylon Government has liberally consented to print its papers, and that they therefore do not think it necessary at present to avail themselves of the kind offer of the Royal Asiatic Society as contained in your letter, and for which offer they present, on the part of the Society, their best thanks.

I have also the honor to acknowledge the receipt of the pamphlets sent by you for our information, and I am directed to convey to you the Society's thanks for the same.

I have the honor, &c.

(Signed) W. Knighton,

Hony. Secretary

R. Clarke, Esq.

Honorary Secretary,

Royal Asiatic Society,

London.

Correspondence B.

No. 1.

Colombo, August 18*th*, 1845.

Sir,—I am directed by the Committee of Management of the Ceylon Asiatic Society, to inform you, that an Asiatic

Society, has lately been formed in this Island, and to order for its use the number of the Journal of the Bengal Asiatic Society for the present year, together with the succeeding parts as they are issued.

I have the honor to be,
Sir,
Your very obedt. Servant,
(Signed) W. KNIGHTON,
Secretary.

To the Secretary,
Bengal Asiatic Society,
Calcutta.

No. 2.

Calcutta, 20th October, 1845.

SIR,—I am directed to acknowledge the due receipt of your letter of the 18th August, and to state, that the Asiatic Society of Bengal anticipates with great pleasure the advantages which it, and the cause of Oriental Science and Literature may derive from the co-operation of its fellow laborers in Ceylon.

Desirous of advancing as much as possible your views, I am directed, Sir, further to say, that the Asiatic Society begs to offer for your Library a complete set of its Researches, and another of its Journal, which will also in future be transmitted to you as published, free of any cost but that of carriage, you will receive a case containing them with the present Steamer, and we shall be obliged by your indicating by what channel you prefer our future despatches to be sent.

I am, Sir,
Your obedient Servant,
(Signed) J. TORRENS,
Vice-President of the Asiatic Society.

The Secretary,
Ceylon Asiatic Society.

List of a set of Asiatic Researches and complete set of Journals, presented to the Asiatic Society of Ceylon by the Asiatic Society of Bengal.

1 Set Asiatic Researches, Vols. 13 to 20*	8 Vols.
with Index 1	1
	9 Vols.

1st Vol.....	Journal of the Asiatic Society	Jany. to Dec. 1832
2nd Vol.....	Do.........Do.........Do......	Jany. to Dec. 1833
3rd Vol.....	Do.........Do.........Do......	Jany. to Dec. 1834
4th Vol. ...	Do.........Do.........Do......	Jany. to Dec. 1835
5th Vol.....	Do.........Do.........Do.....	Jany. to Dec. 1836
6th Vol.....	Do.........Do...... ..Do......	Jany. to Dec. 1837
7th Vol.....	Do.........Do.........Do......	Jany. to Dec. 1838
8th Vol.....	Do.........Do.........Do......	Jany. to Dec. 1839
9th Vol.....	Do.........Do.........Do......	Jany. to Dec. 1840
10th Vol.....	Do.........Do.........Do......	Jany. to Dec. 1841
11th Vol.....	Do.........Do.........Do......	Jany. to Dec. 1842
12th Vol.....	Do.........Do........ Do......	Jany. to Dec. 1843
13th Vol.....	Do.........Do.........Do......	Jany. to Dec. 1844
14th Vol. ...	Do... .....Do.........Do.. ...	Parts. 1st Jany. to June, 1845.

(Signed) H. Peddington,
Sub-Secy. Asiatic Society

No. 3.

Ceylon Branch Royal Asiatic Society,
Colombo, 4th January, 1846.

Sir,—I am directed by the Committee of Management of the Ceylon Branch of the Royal Asiatic Society, to acknowledge the receipt of your letter of the 20th October last, as also of the case of books per Brig *Emerald*, containing sets of the Asiatic Researches, and of the Journal of the Asiatic Society of Bengal, for all which I am directed to convey to you the best thanks of our Society.

* Note—Our present stock in India does not contain any of the earlier Volumes, 1 to 12, but a supply is expected back from England, from which the set will be completed, if possible.

It gives our Society great pleasure to find itself engaged in co-operation with a body so distinguished by its success in Oriental Researches as the Asiatic Society of Bengal, and it is our hope, that the anticipations expressed in your letter may not be disappointed.

The Secretary I have, &c.,
Asiatic Society of Bengal, (Signed) WM. KNIGHTON,
Calcutta. *Secretary.*

LIST OF BOOKS

PRESENTED TO THE SOCIETY'S LIBRARY, WITH THE DONORS' NAMES.

Asiatic Researches	8	vols.	4to.—Bengal Asiatic Society.
Ceylon Magazine	1	,,	8vo.—The Editor.
Ceylon Gazetteer	1	,,	,, —J. B. H. Bailey, Esq.
"Christa Sanghita," translated into Singhalese	1	,,	,, —The Rev. J. F. Haslam.
Clough's Pali Grammar	1	,,	,, The Rev. A. Kessen.
De Vita Pythagoræ (Jamblichi)	1	,,	4to. The Rev. Dr. Macvicar.
Dissertation on the Characters and sounds of the Chinese Language	1	,,	4to. ——Do.
Dissertation on the Languages, &c., of the East	1	,,	8vo. ——Do.
Friend	5	,,	12mo.—The Rev. R.S. Hardy.
Hindoostanee Grammar	1	,,	8vo —The Rev. B. Bailey.
Hindostanee (Pennant's) 2 vols in	1	,,	4to.—The Rev. D. J. Gogerly.
History of Ceylon	1	,,	8vo.—W. Knighton, Esq.
Journal Bengal Asiatic Society	14	,,	,, —Bengal Asiatic Society.
Lanka Nidhâna	4	,,	12mo.—The Rev. R. S. Hardy.
Malabar & English Dictionary	1	,,	4to.—The Rev. Dr. Macvicar.
Malabar & English Dictionary	1	,,	,, —The Rev. A. Kessen.
Penal Code of India	1	,,	folio—G. Lee, Esq.
Report on Egypt and China	1	,,	,, ——Do.
Rattler's Tamil & English Dictionary	2	,,	4to.—The Rev. B. Bailey.
Richardson's Persian & Arabic do.	1	,,	8vo.——Do.
Specimens of Arabic & Persian Poetry	1	,,	,, ——Do.
Sanhita of the Rig-Veda	1	,,	4to.—The Rev. Dr. Macvicar.
Shakespear's Hindustani Grammar	1	,,	,, —Hon. Mr. Justice Stark.
Vie des Gouverneurs des Establissements Hollandois aux Indes	1	,,	,, —G. Lee, Esq.
Vocabulary of Persian	1	,,	8vo.—The Rev. B. Bailey.

ADDRESS

BY THE HON. MR. JUSTICE STARK, DELIVERED AT THE OPENING OF THE GENERAL MEETING OF THE ASIATIC SOCIETY OF CEYLON.

THURSDAY, 1ST MAY, 1845.

I HAVE to congratulate you on this, which may be regarded as the *first* General Meeting of the ASIATIC SOCIETY OF CEYLON—and, agreeably to the wish which was expressed in the Committee, I will take this opportunity of explaining the nature and object of the Society.

Its general aim has been properly enough stated to be this, namely, to do for Ceylcn what Societies known by the same designation have already done for Bombay and Bengal. But more particularly, the design of the Society is to institute and promote enquiries into the history, religion, literature, arts and social condition of the present and former inhabitants of this Island, with its geology and mineralogy, its climate and meteorology, its botany and zoology.

Such an association is plainly calculated to effect much good—it was wanted here—and in furthering its purposes all may co-operate—the man of science and the man of business, the statist, the antiquarian, the philanthropist.

Let us attend for a little to the several objects of the Society in their order. And, first, the *history* of the Island. What a field does not this present as we move up the stream of time?—its English, Dutch and Portuguese, with the influence of each respectively on the native population and on the colony; its Malabars, and the Malabar line of rulers, their origin and policy;—the Singhalese, the character of their invasion of the Island, and its connexion with Budha and the Budhist faith,—for it is particularly noticed, that the son of Singha landed here the day of Budha's death, and

subdued or drove into the jungle the snake and demon worshippers then inhabiting the place;—the outcast Rhodiahs;—the Vedahs, by which last we are indeed led into the woods and jungle where we lose altogether the track of human population. For who are the Vedahs, and whence came they? We see the tide of population, and can mark the progress of political power towards the WEST—from mount Ararat to Babylon, and thence to Nineveh, Palestine and Phœnicia, Greece, Rome, France, England—like the encampments of the children of Israel on their way to the Holy Land, resting and moving according as the symbol of the divine presence rested or advanced—or rather, like the sons of Jesse brought up in succession before the prophet, and still dismissed with the words "Neither hath the LORD chosen this." For when with the fate of the nations whose glory has departed from them, we place in corresponding columns (like the handwriting on the wall before the impious Belshazzar) their depravity and irreligion—as exhibited to us in the denunciations of the prophets, the visions of Ezekiel, the comedies of Aristophanes, the satires of Juvenal, and the writings of Voltaire and the Holbach coterie of atheists. When, I say, we thus place together the character of a people and their ultimate fate, we perceive something of the great principles of Providence—the philosophy of history—and unavoidable proofs of the declaration of the Psalmist, "Verily there is a GOD that judgeth in the earth." But of the progress of population and political power in the EAST we know comparatively little, nor can we connect together the languages of Asia as we can the languages of Europe.

Thus much as to the history of the Island, my purpose on the present occasion being only to explain the nature and objects of the Society, and in doing this, to state the leading topics which will arise for future discussion.

In considering the *religion* of the people, Budhism will, of

course, engage attention, but besides enquiries into the historical facts connected with that religion, I hope to hear from some member of the Society, a disquisition on the prominent doctrine of Transmigration, with a view to determine whether it is not after all but a philosophical attempt to account for the existence of evil in the world. If such were the case, the doctrine would naturally become associated with astrology, fatalism and a sullen indifference:—with astrology, and its horoscopes of nativity in lieu of a Biography and Table of the events of a former life, of which there was no record, and on failure or in aid of that prop, then destiny or fate, together with a Nirwana or heaven of apathy in which the soul would lie like an exhausted fire, glad to give up life itself to be delivered from responsibility and retribution. But without entering farther into this here, let me observe, that the religious habits of the Singhalese present a fine moral lesson to mankind. I say the religious habits, not the mere religion of the Singhalese. For while in their religion they seem to feel with us all, that there is some absolute standard of right and wrong independent and irrespective of local notions, they show in their dewales, vows and superstitious observances, that there is in every breast a sense of having done wrong, and that all have need of a propitiation and atonement.

With respect to the *literature*, *arts* and *social condition* of the people, there is much to ascertain; but as I stated on a former occasion, I anticipate from the establishment of the present Society two beneficial results. In the first place, the Society will collect the scattered rays of information possessed by different individuals, and make them bear with effect on the above and other topics of interest; and in the second place it will tend to raise up and encourage a literary and scientific spirit, so sadly wanting in the Island. Hitherto there has been a great deficiency of statistical information

available to the general public; though we doubt not there is much valuable data in the hands of Government. But as all such information would be of advantage in some particular or other to every class of the community, it is earnestly to be hoped that means will be taken to have it published so as to enable individuals to apply the facts collected, and employ their means and energies in the most economical and beneficial way, and in the most profitable channels. The value of documents of this kind however, depends altogether on the accuracy of the facts collected; and in that view, I am inclined to think much of the so-called statistical information referred to is of little value. If such is the case, every contribution in statistics will be all the more acceptable, and it should be known that even local information is important:—the state of crime, with its character and amount as compared with former periods and with the population, and as compared also with the nature and extent of education on the one hand and punishment on the other;—the increment or decrease of the several races, Moors, Malabars and Singhalese;—the nature of caste here and its effect in determining the occupations of individuals:—the state of trade, and the different character of mechanical skill in different places of the Island, with the probable causes of those peculiarities;—the wages of labour;—the price of provisions;—and whatever else will tend to illustrate the moral, intellectual or social condition of any part of the population. And here I may be permitted to observe, that not only shall we be happy to receive translations of native works, to be published if thought fit in the usual course of the Society's Transactions, but where circumstances appear to call for it, the Society will assist in printing or translating any literary or scientific work of value falling within the range of the Society's labours, so far as its means will allow.

Enquiries into the *geology* and *mineralogy* of the Island, its

climate and *meteorology*, its *botany* and *zoology*, must be, as similar investigations every where are, full of interest: geology, which unfolds the book of nature, and shews in the successive strata the progress of creation; – climate or the fitness and adaptation of a place for life and vital energy;—organised or living beings and the modes of growth, exemplified in one form in *vegetables*, which grow progressively from their roots by evolution or shooting out of new external parts, and in another form in *animals*, which grow by enlargement and maturity of the original parts;-–the three great classes of the vegetable kingdom, and the series of animal life according to the degree of development of the common plan or principle on which all are modelled, with such occasional modifications of that common principle, as while they evince the infinite resources of the creating power, and shew the nicest differences of exquisite mechanism, fill up as it were all time and all space with life and action;—and the beautiful barmony which subsists throughout, giving to every Creature a remarkable propriety and consistency of being, and, as the series ascends, a sort of relative perfection. Investigations such as these can never cease to be engaging, and when they are conducted with a reference to the great creator and maintainer of all, they must improve both the heart and the mind. Such enquiries also have an interest peculiar to themselves,—they tell upon the business of life, our health, our wealth, our comforts,—and are, in consequence, likely to attract the attention of a considerable proportion of the members. Communications on these subjects are indeed anxiously desired—they will give a practical character to the operations of the Society, extend the sphere of its influence, and conduce to the development of the resources of the Island.

And if there is any one who would willingly come forward as the friend of the Society, but is unacquainted with the

technicalities of science and the set words of art, I say, let him lay these aside, as David did the armour of Saul, and let him send his communications in the way he is most familiar with.

From what has been said it will be evident that the present Society does not profess to look beyond the Island, or to regard literature and the arts otherwise than as they affect the Island. This circumstance will, I think, impart to the Society a unity of character and singleness of purpose, favourable at once to its usefulness and permanence; and it may be, that as every bone of every animal gives some indications of the general form and organisation, and these again point out its character, habits and place, so a like relationship may exist among the several parts of the physical world and of the universe,—demonstrating the hand of HIM, who in the expressive language of scripture, put the mountains in scales and the hills in a balance, and weighed the waters by measure.

Such is the view I take of this Society, its nature and objects; and so viewing it, I trust I may be allowed to express a confident hope that it will receive a general and cordial support.

ON BUDHISM.

BY THE REV. D. J. GOGERLY.

(Read on the 1st May, 1845.)

The attention of several eminent Orientalists has of late been directed towards Budhism; and the fact that a large portion of the human race has received that religion, makes an investigation of its nature interesting to those who are engaged in examining the development of the Asiatic mind. Many of the dissertations on the subject which have been presented to the public appear to be defective, one reason of which may be that there has been to much desire to theorize, without a sufficient investigation of original documents. Goutama does not appear to have laid down in any one discourse, or in any number of consecutive discourses, a systematic arrangement of his doctrine: its fundamental principles are indeed briefly stated in the first of those attributed to him, and the frequent reference to the four principles or leading doctrines there specified, mark their importance as the bases of his peculiar tenets. He appears in general to have received the current opinions of his day respecting natural philosophy, and not to have varied materially from the usual standard of morality, except with respect to the propriety and efficacy of animal sacrifices, which he uniformly opposed. The advantages of the various penances resorted to by other sects he questions, but the general rules of natural justice, as universally admitted, find a place in his system; he only affirming that the explication of the rules by others is imperfect, while his teaching results from a complete and perfect knowledge of all truth. These doctrines are stated and illustrated in his discourses, as circumstances occurred rendering explanation necessary; and his views can only be ascertained from the examination of a considerable

number of the sermons scattered throughout the works attributed to him.

It has been supposed by some that different systems of Budhism exist, and that the Budhists of Nepal and other places hold that there is a great first Cause, a Creator, styled Adi Budha, while the Ceylon Budhists are of an atheistical school. It may here only be remarked that the term Adi Budha properly signifies a former or ancient Budha, for the system proceeds on the principle that Truth is invariably the same throughout all generations: that from time to time, and at very long and incalculably distant periods, wise men, perfectly holy, free from the influence of the passions, have arisen, whose desires towards every existing object, and even to existence itself, were entirely extinguished; and who, by their persevering virtue, having attained a perfect knowledge of universal truth, proclaimed it to others, especially so far as it relates to morals and freedom from the bonds of continued existence: that after a period their doctrines became extinct, no vestige of their teaching being left; but that after an indefinitely long period, another person, equally wise and pure has arisen, who perceiving the truth proclaims it. As truth remains unchangeably the same, and each of these holy and wise men perceived the whole truth, the doctrines of each successive Budha were identical with those of his predecessors. Goutama's illustration of it is,—That a city, once the capital of a flourishing kingdom, becomes deserted, the country depopulated, and the whole region covered with thick jungle, so that no remembrance of its existence is among men; but an intelligent person passing through that tract of country, arrives at the site, marks its divisions and boundaries, and is able to erect afresh every edifice which formerly adorned it, so that the new city shall, in all respects, resemble the old one. Thus the successive Budhas built on the eternal foundations of immutable truth. The number of

these preceding Budhas is unlimited, as, in the infinite series which has been and still is progressing, although some kalpas occur in which no Budha existed, yet in other kalpas two or three have appeared, and in some instances so many as five. These ancient Budhas are the Adi Budhas, but in no respect either of wisdom, holiness or power are they supposed to be superior to Goutama:—The whole of the Budhas, designated සම්මා සම්බුද්ධා, Sammā Sambudhā, true and perfect Budhas, are equal, and to no one of them is creation attributed. How could creation be attributed to any of them, when a fundamental principle of the system is, that each Budha must pass through a long course of preparation for that dignity, during which period he is called a Bodhisatwayo, and when he has completed this, called the thirty Pārimatāwas, he must be born of a woman in the world of men: for no being can attain to the dignity of a Budha in either of the heavenly or Brahma Worlds; he must be of man conceived, of woman born.

The only way perhaps, in which it can be shewn whether the system of Budhism in different countries is identical, or whether various systems of independent origin exist, is the collation of the sacred text of the different schools. Various interpretations may be given, as is the case with the various sects of Christianity; but if they all refer to one common standard, as Christians refer to the Bible, the system is evidently the same, although the sects may differ.

It is much to be regretted that we have not the means of collating these works, there being no funds for purchasing copies of those which exist in Nepal. It is said that the sacred Books of Budha used in Nepal are in the Sanscrit language; yet as that is nearly allied to the Pali, and as some of the learned in Ceylon have a knowledge of that language, had we the books, the task of comparing them would not be clogged with unsurmountable difficulties. At present, all

that can be done is to examine the documents we have, and form an opinion of the system from them. In doing this we must not so much regard the Commentaries as the Text, the former being confessedly much more modern than the latter. They are of use, but are not to be implicitly relied on.

The Books of the Budhistical sacred texts have been correctly enumerated by the late Mr. TURNOUR. The whole is divided into two parts—Doctrine and Discipline. The books of Doctrine are again divided into two classes සුත්තාන්ත discourses, and අභිධම්මාන්ත eminent doctrines, the whole forming three Pitakas, or collections, termed by the Singhalese Winiya Pitaka, Sutra Pitaka and Abhidharma Pitaka. Each of them having numerous subdivisions.

The Sūtra Pitaka, (or discourses,) contains five principal divisions called by the Singhalese 1. Dik Sangi, 2. Sanyut Sangi, 3. Medum Sangi, 4. Angotra Sangi and 5 Kudugot Sangi. The second and fourth books have the most appearance of systematic arrangement, but throughout, the discourses are miscellaneously arranged. The Kudugot Sangi comprises 15 books, some of which are in the form of sermons, others are poetical, as the Damma Padan, or Paths of Religion, which consists of moral aphorisms, each comprised in one or at most two verses; The Jātaka, containing aphorisms, apologues and tales; it is divided into sections, the first containing aphorisms, &c., complete in a single verse: the 2nd division, those in two verses, &c., &c. It is the commentary on this book which is called the Pansiya panas jātaka, or five hundred and fifty births (of Budha), and which has been frequently referred to by European writers; each verse, or series of verses in the text, being illustrated by a tale, some of them rather long ones. Some of the books are compilations from other parts of Budha's discourses, as the Udāna, which commences with the first verse spoken by Goutama after he became Budha. The other books in this division have the same general character.

The Abhidharma Pitaka consists of seven books. They are not in the form of sermons, but specify terms and doctrines connected with them, with definitions and explanations. Thus the Damma Sangani begins: What actions are virtuous?

If at any time, a virtuous disposition be brought into existence in the worlds of desire,* pleasing, and according to wisdom with reference to objects of corporeal form, of sounds, of odours, of flavor, of touch, or of mind, or with reference to any thing of any kind,—at that time there is contact, sensation, perception, thought, mind, reflection, investigation, joy, happiness, mental excitement, the sense of faith, perseverance, thoughtfulness, tranquillity, wisdom, intellectuality, pleasure, and of life: there are orthodoxy in opinion, correct reasoning, holy conversation, &c., &c., or whatever other mental sensation (of a pure kind) may be produced, these are virtuous actions.

It proceeds then to define, in answer to the questions, what is contact? What is sensation? What is perception? &c.

The general character of the books may be understood by these examples.

The whole of the sacred text is in my possession, and the principal of the ancient comments called අට්ඨකථා; which however form but a small portion of the whole of the comments which may exist.

The Winiya Pitaka (or books on discipline) contains the laws respecting the Priesthood. This division contains five books; viz. Pārājikā, Pachiti, Maha Waggo, Chūla Waggo and Pariwāra Pātā. The Pārājikā and Pachiti contain the

* The universe is divided into three great sections අරූපාවචර arupāwachara, the Arupa worlds, where there is no perceptible form; රූපාවචර rupāwachara, the Brahma worlds, where there is form, but no gross or sensual pleasures; and කාමාවචර kāmāwachara, the abodes of desire, comprising the six heavens, the world of men, &c., where both virtuous and vicious actions may be performed.

Criminal Code: the Maha Waggo and Chūla Waggo the Ecclesiastical and Civil Code, and the Pariwāri Pāta is a recapitulation and elucidation of the preceding books in a kind of catechetical form. It is unnecessary here to give any detail of the four books of Criminal and Ecclesiastical law, and the nature of the last mentioned one, the Pariwāri Pāta, may be understood from the following passage which is the first, after an enumeration of the order in which the contents are arranged.

යේන භගවතා ජානතා පස්සතා අරහතා සම්මාසම්බුද්ධේන පඨමං පාරාජිකං කත්ථ පඤ්ඤත්තන්ති. Where was the first Pārājika (law for expulsion from the priesthood) enacted by the blessed, wise, discerning, holy and all-perfect Budha.

වේසාලියං පඤ්ඤත්තං It was enacted in Wesāli.

කං ආරබ්භාති. On whose account?

සුදින්නං කලන්දපුත්තං ආරබ්භ. On account of Sudinna of Kalanda.

කිස්මිං වත්ථුස්මින්ති. On what occasion?

සුදින්නො කලන්දපුත්තො පුරාණදුතියිකාය මෙථුනං ධම්මං පටිසෙවි තස්මිං වත්ථුස්මිං Sudinna of Kalanda had sexual intercourse with his former wife (the woman who was his wife at the time he forsook his home to become a priest.) On that occasion.

අත්ථි තත්ථපඤ්ඤත්ති අනුපඤ්ඤත්ති අනුප්පන්නපඤ්ඤත්තීති. Is there in it an enactment, additional clauses, and an enactment for causes not contained in the previous clauses.

එකාපඤ්ඤත්ති ද්වෙ අනුපඤ්ඤත්තියො අනුප්පන්නපඤ්ඤත්ති තස්මිං නත්ථි. There is one enactment, and two additional clauses; but no enactment, at that time, for cases not contained in the previous clauses.

සබ්බත්ථපඤ්ඤත්ති පදෙසපඤ්ඤත්තීති. Was the enactment for all countries, or was it a local enactment.

සබ්බත්ථ පඤ්ඤත්ති An enactment for all countries.

සාධාරණපඤ්ඤත්ති අසාධාරණපඤ්ඤත්තීති Does the enactment apply to all, or only to a specific class.

සාධාරණපඤ්ඤත්ති The enactment applies to all.

එකතො පඤ්ඤත්ති උභතො පඤ්ඤත්තීති Does the enactment apply to one party (in the criminal act) or to both parties.

උභතො පඤ්ඤත්ති The enactment applies to both parties, &c.

And thus it proceeds, beginning with the Parājika and going through the other books.

I have mentioned that the doctrines of Budha are not systematically arranged in any one discourse, or series of consecutive discourses, but are to be found in detached sermons : in a similar manner the criminal and ecclesiastical codes were not formed at once, but enacted as circumstances occurred. I shall confine my present papers to extracts from the Books on Discipline, i. e., the Winiya Pitaka, making observations when necessary. The first will be a discourse which is the first in the book called Pārājika, in which Goutama asserts his supremacy, and gives some detail of the meditations which immediately preceded his becoming Budha. The second extract will be from the third book of discipline, Maha Waggo, being the first of the Ecclesiastical code, and will commence with the day on which Goutama became Budha, and be continued till the delivery of his first sermon to the five associated priests.

The first discourse in the Parajika.

"When the blessed Budha lived at Weranjāya, accompanied by about 500 priests, the Bramin Weranjo heard that the venerable Samano Goutama, of the Sākya race, having retired from the Sākya family and become a priest, had arrived at Weranjāya, and was living with 500 priests at the foot of a Puchimanda tree. The fame of the venerable

Goutama was spread abroad, that the blessed one was immaculate in holiness, the true and perfect Budha, acquainted with all the paths of wisdom, amiable in his manners, conversant with every thing existent, subjecting all to his doctrine, the teacher of gods and men, wise and happy: who having by his own wisdom investigated all things in the world, including the gods, Maraya, Brahma, the multitude of Samanas and Bramins, demons and men, fully understands them: he proclaims his doctrines, and makes known the commencement, the progress and the perfection of virtue, explaining all that is wise, profitable, perfectly pure and chaste. To have a sight of one thus immaculately holy is a blessing. Upon hearing this, the Bramin Weranjo went to the place where Bagawa resided, and having entered into conversation with him, sat down near him. Being seated he said, Venerable Goutama, I have heard that the Samana Goutama does not reverently bow down before venerable Bramins, aged, honorable, experienced, and far advanced in life; that he does not rise up in their presence and invite them to be seated. This, venerable Goutama, this is not consistent with propriety.

"He replied, Bramin I perceive no person in heaven or in earth, whether he be Maraya, Brahman, Samana, Bramin, God or Man, whom I should reverently salute, in whose presence I should rise up, or whom I should invite to be seated: certainly, Bramin, were the Tatāgata to salute reverently (i. e. worship) any being, reverentially rise up in his presence, and invite him to be seated, the head of that person would fall off."

In this passage Goutama asserts his supremacy. All beings in existence are included among the Brahmanas, who inhabit the Arupa and Rupa worlds: the Marayas, who inhabit the sixth or highest heaven; the gods, who inhabit the other five heavens, and the men, Samanas, Bramins, gods

and demons of the earth and its vicinity. The usual modes of marking a sense of inferiority to another is by joining the hands, raising them to the forehead, and bowing before the superior; or by reverently rising from a seat, standing in his presence, and requesting him to be seated, while the inferior either remains in a standing position or sits on a low stool. These three acts are pointed out in the terms quoted නාහං තං බ්‍රාහ්මනපස්සාමි සදෙවකෙලොකෙ සමාරකෙ සබ්‍රහ්මකෙ සස්සමනබ්‍රාහ්මනියාපජාය සදෙවමනුස්සා යමිහං අභිවාදෙය්‍යංවා පච්චුට්ඨෙය්‍යංවා ආසනෙනවා නිමන්තෙය්‍යං and when Goutama declared that he saw none among these beings whom he ought to reverence, he by implication affirmed, that he ought to receive these indications of respect from all, as being their superior.

The reason why this superiority should be conceded to him he gives towards the end of the discourse: the following is a translation of it.

" Bramin, if eight, ten, or twelve eggs are placed under a hen and carefully hatched, what appellation is given to the bird who with his foot, his spur, his head, or his beak, first breaks his egg, and is perfectly formed? Such an one, venerable Goutama, should be called 'The Chief,' ජෙට්ඨො he is the first born. Even so, Bramin, having broken the shell of ignorance, by which enveloped in darkness all beings were encompassed, I stood alone in the Universe, in the full ascertainment of unerring and all-perfect knowledge. I, Bramin, am the first born, the Chief of the World; Bramin, I was persevering and diligent, thoughtful and intelligent, tranquil in body and mind, with a pure heart and with singleness of purpose. Being, Bramin, free from sensuality and criminal propensities, I enjoyed the pleasures of the first Jhāna (or course of profound meditation) produced by retirement spent in examination and investigation.

" Investigation and research being terminated, with inter-

nal serenity, and a mind concentrated in itself, I enjoyed the pleasures of the Second Jhāna, produced by the tranquillity which is undisturbed by enquiry or investigation.

"Free from the disturbances of pleasure, contented, thoughtful and wise, and possessed of health of body, I experienced the happiness of the Third Jhāna, called by holy sages the happy state of thoughtful contentment.

"Free from the emotions of joy or sorrow, previous exultation and depression being annihilated, I lived with a contented mind, unmoved either by pleasure or pain, and being perfectly holy, attained to the Fourth Jhāna.

"Being thus mentally tranquil, pure and holy, free from passion or pollution, serene, and competent to the effort, I addressed my mind to the recollection of former stages of existence. I remembered these states of previous being from one birth up to those experienced during many revolutions of kalpas, and recalled to mind the place where I resided, the name I bore, my race and family, my circumstances, personal appearance, enjoyments and sufferings, and the duration of life, at the conclusion of which I ceased to live there and was born in another place, until I was born in this world. Thus I recalled to mind former states of existence, with their circumstances and causes. Thus Bramin, during the first watch of the night, ignorance passed away and knowledge was obtained; darkness was dispersed and the light shone forth; and by my persevering and holy exertion, like the first hatched chicken, I first chipped the shell of ignorance.

"Being thus mentally tranquil, pure and holy, free from the pollution of the passions, serene and competent to the effort, I addressed myself to the consideration of the birth and death of intelligent beings, and with a clear and godlike vision, transcending that of men, I looked upon beings, dying and being born, whether noble or base, beautiful or deformed,

happy or sorrowful, according to the desert of their previous conduct. I saw some whose conduct was evil in thought, word and deed, revilers of holy men, holders of false doctrines, and attached to the observances of a false religion; these, upon the dissolution of the body after death, were produced in hell, increasing in misery, wretchedness and torments.

"I saw some who were virtuous in thought, word and deed, who reverenced holy men, were of a pure faith, and attached to the observances of true religion; these, upon the dissolution of the body, after death, were born in heaven, endued with felicity. Thus Bramin, during the second watch of the night, the second part of ignorance passed away, and knowledge was obtained; darkness was dispersed and the light shone forth; and by my persevering and holy exertion, like the first hatched chicken, I again chipped the shell of ignorance.

"Being thus mentally tranquil, pure and holy, free from the pollution of the passions, serene and competent to the effort, I turned my attention to that wisdom by which desire can be extinguished: and clearly discerned, according to its real nature, this is sorrow; this is the source of sorrow; this is the cessation of sorrow; this is the path by which cessation from sorrow may be obtained. These are the desires; these are the causes of their production. This is the extinction of desire. This is the path leading to the cessation of desire. Having understood and perceived these truths, my mind became free from sensual desires, free from the desire of continued existence, and free from ignorance; I became conscious that I possessed this freedom, and certainly knew that my transmigrations were terminated, my course of virtues completed, my needful work accomplished, and that nothing more remained to be done.

"Thus Bramin, during the third watch of the night, the third part of ignorance passed away, and knowledge was

obtained; the darkness was dispersed and the light shone forth; and by my persevering and holy exertion, like the first hatched chicken I broke the shell of ignorance."

Upon hearing this, the Bramin acknowledged Goutama's supremacy and embraced his religion.

From this extract it appears that Budha founds his claim of supremacy, 1. upon his being perfect in holiness, entirely free from the influence of desire, whether in reference to bodily and mental sensations, or to the continuance of existence; and 2. upon his being perfect in knowledge, understanding both natural and moral truth with absolute exactitude; and 3. that this knowledge is self originated, resulting from his own unaided mental efforts. As Budha he acknowledges no teacher, admits no inspiration or revelation from a higher source, but declares himself to be the fountain of knowledge for all existing beings, whatever may be their dignity.

From the Third Book. Maha Waggo.

The blessed Budha, on the day he became Budha, was residing at Uruwēlaya, on the banks of the Najjaneranjara, under the shade of a Bo tree, where he remained for seven days in one position, enjoying the happiness of freedom. At the close of that period Bagawa, during the first watch of the night, meditated on the contatenation of causes and effects in producing sorrow or causing it to cease. On account of අවිජ්ජා ignorance, සංඛාර merit and demerit are accumulated; on account of these accumulations විඤ්ඤාණං the conscious faculty is produced, in consequence of the faculty of consciousness, නාමරූපං the sensitive powers, the perceptive powers, the reasoning powers and the body are produced. On account of නාමරූපං the body and sensitive faculties, the සළායතනං six organs of sense (the eye, the ear, the

tongue, the nose, the body, the mind,) are produced; on account of the six bodily organs, ඵස්සො contact, (the actions of the organs) is produced; on account of contact වෙදනා sensation, on account of sensation තණ්හා desire of enjoyment; in consequence of desire, උපාදනා attachment are produced;* in consequence of attachment භවො existence or state of existence is produced:† in consequence of a state

* These are, attachment to the pleasures of the senses, including intellectual pleasures; attachment to a religious or philosophical creed; attachment to moral and ceremonial observances; and attachment to the doctrine that the soul or self is a distinct subsistence or entity. See the Wibanga division of the Abhidarma.

† This is thus explained, භවොදුවිධො අත්ථිකම්මභවො අත්ථි උප්පත්තිභවො Bawo is two-fold, moral causative acts, and the state of being තත්ථ කතමොකම්මභවො පුඤ්ඤාභිසංඛාරො අපුඤ්ඤාභිසංඛාරො ආනෙඤ්ජාභිසංඛාරො අයංවුච්චතිකම්මභවො සබ්බම්පිභවගාමිකම්මං කම්මභවො. Of these what is කම්මභවො or moral causative acts? they are merit, demerit, and the thoughts of those in the spiritual අරූප worlds, and all those actions which lead to existence— තත්ථ කතමො උප්පත්තිභවො කාමභවො රූපභවො අරූපභවො සඤ්ඤාභවො අසඤ්ඤාභවො නෙවසඤ්ඤානාසඤ්ඤාභවො එකවොකාරභවො චතුවොකාරභවො පඤ්චවොකාරභවො අයංවුච්චති උප්පත්තිභවො Of these what are the states in which beings are produced (or come into existence by birth or otherwise,)—1. the state of censual pleasures or pains කාමභවො (including the places of torment, the earth, &c., and six heavens,)—2 the Brahma worlds රූපභවො (where there are no sensual pleasures and no pain, the enjoyments being intellectual, although there is bodily form, resembling in some measure that which St. Paul may mean by "a spiritual body;") they are 16 in number, and the duration of existence in them increases from one-third of a kalpa to 16,000 kalpas. There is one exception to the rule of intellectual enjoyments, the inhabitants of අසඤ්ඤසත්තා remain during the full period of their existence in that world, i. e. 500 kalpas, in a state of unconscious existence. 3—The spiritual worlds අරූපභවො where there is no bodily form; they are four in number, and the period of existence is from 20,000 to 40,000 kalpas. 4.—A conscions state of being including all except the අසඤ්ඤසත්තා. 5.—An unconscious state of being the අසඤ්ඤසත්තා. 6.—A state neither fully conscious nor yet altogether unconscious, නෙවසඤ්ඤානාසඤ්ඤාභවො (the last of the spiritual worlds and the nearest approximation to Nirwana.) Whether with one, with four, or with five of the component parts of a sentient being. The greatest number which any being can possess is five, viz. body, sensation, perception, the reasoning powers, and the conscious faculty; these five are possessed by the inhabitants of the world, the heavens, and 15 of the Brahma worlds; four of them, sensation, perception, the reasoning powers, and the conscious principle are possessed by the inhabitants of the 4 spiritual worlds, and only one by the අසඤ්ඤසත්තා namely, body.

of existence, birth ජාති, in consequence of birth, decay, death, sorrow, weeping, grief, discontent and vexation are produced: even thus is the origin of the complete catenation of sorrow. But if this ignorance be completely removed and cease to be, the accumulations of merit or demerit cease to be produced; a cessation from these accumulations (සංඛාරා) causes the cessation of the faculty of consciousness; the cessation of the conscious faculty causes the cessation of body and the perceptive powers (නාමරූපං); the cessation of the body and mind is the cessation of the six organs of sense, from the cessation of the organs of sense, contact or the action of the organs cease; from the cessation of the action of the organs of sense, desire of enjoyment ceases; from the cessation of desire, attachment ceases: from the cessation of attachment, a determination to a locality for existence (භවො) ceases; from the cessation of a location for existence birth ceases; by the cessation of birth, decay, death, sorrow, weeping, grief, dissatisfaction, and vexation, cease; and thus the whole combination of sorrow ceases to be produced.

Bagawa perceiving these truths gave utterance to his complacency of feeling, saying,

"Whenever the doctrines of truth develope themselves to the persevering, meditative, holy man, (*a*) then, certainly, doubts are dispelled, and he distinctly understands all things together with their causes."

During the second and third watch of the night his meditations were the same, at the expiration of the second watch he said,

"Whenever these doctrines of truth (ධම්මා) develop themselves to the persevering, meditative, holy man, then certainly doubts are dispelled, he experiencing in himself the cessation of the causes of existence (ඛයංපච්චයානං.)"

(*a*) Or Bramin.

At the end of the last watch of the night, after a similar mediation, he exclaimed,

"Whenever these doctrines of truth develope themselves to the persevering, meditative, holy man, the hosts of Māraya (*b*) are dispersed, as (the darkness is dispersed) by the shining of the sun in the heavens."

At the expiration of the seven days Bagawa arose from his meditations ; and seated himself at the foot of the Ajāpala Banian tree, where he set seven days in one position, meditating on the happiness of freedom.

At that period a haughty Bramin came to Bagawa, and having entered into conversation with him, stood near him and said, Goutama, what constitutes a Bramin ; what are the circumstances peculiar to him. Bagawa understanding his intention, replied : Is any one a Bramin ? it is he who has laid aside every thing sinful, who is free from haughtiness and sensuality, meditative, possessed of all knowledge, (*c*) perfect in his conduct, declaring eminent truths, and free from attachment to all things in the world : He is a Bramin.

At the expiration of seven days Bagawa arose from his state of repose at the foot of the Ajapāla Banian tree, and removed to the shade of a Muchalinda tree, where he remained seven days in tranquil enjoyment. At that period (*d*) there was an unseasonable rain with chilly cold winds throughout an entire week : upon which the Nāgaya (*e*) Chulindo left his abode and entwined his body seven times round the body of Bagawa, (*f*) while he extended his large hood over his head, saying, let not Bagawa be affected by cold, by heat, by flies, by gnats, by the wind, by sun-beams, or by insects. At the expiration of the seven days, perceiv-

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(*b*) Desire. (*c*) වෙදන්තගූ may be rendered acquainted with the Vedas. (*d*) The last month of summer. (*e*) A snake of the Naga world, who can assume the human form ; they are like cobra capellas. (*f*) But not so as to touch the body.

ing that the weather was fine and the sky free from clouds, he untwined himself from the body of Bagawa, and quitting his own form (of a snake) assumed that of a young man, and with his joined hands raised to his forehead stood before Bagawa and worshipped him. Upon which Bagawa being acquainted with the circumstance, gave utterance to his placid feelings, saying:—

"Pleasant is retirement to him who is contented, gratified with the doctrines he has heard, gentle, and kindly disposed towards all beings.

"Who is free from censual enjoyments, who is beyond the influence of worldly desire: and supremely happy is that state in which the pride of 'I am' is subdued."

At the expiration of the seven days Bagawa arose from his meditations, and leaving the Muchalinda tree proceeded to the foot of a Rājāyatana tree, where he remained in one position seven days, enjoying the happiness of being free. At that period two merchants named Passa and Balikā were travelling on the high road from Ukkalā, and were addressed by a god, who had formerly been related to them, who said, this happy Bagawa at the end of the week will be at the foot of a Rājāyatana tree, upon the commencement of his becoming Budha: go to him, and worship him, making an offering of fried grain and honey: it will be to both of you a source of continued and great happiness.

Upon this the merchants Passa and Ballika taking fried grain and honey approached Bagawa, and having worshipped him, said, Receive O Lord Bagawā, this our fried grain and honey, that it may be a cause of long and continued happiness and peace to us. Then Bagawa thought, It is not proper that the Tatāgata should receive any gift in his hand: in what shall I receive this fried grain and honey? The four guardian gods (of the heavens surrounding Maha Meru) knowing the thoughts of Bagawa's mind, brought from the

four quarters four crystal bowls, saying, Receive in these, Lord Bagawā, the fried grain and honey. Bagawā accepted these, and in one of them received the fried grain and honey and ate it. Then the merchants Passa and Ballika said, We, O Lord, take refuge in Bagawā and in his doctrines. *(g)* Receive us, O Bagawā, as disciples ; from this time to the end of life we flee to thee for refuge. These were the two first persons who by a verbal declaration became disciples.

After this Budha thought, that although he had attained to the perfection of wisdom, it was so difficult to be understood, that others would not comprehend it, and that the effort to communicate his doctrines to others would only be attended with trouble and fatigue to himself, without benefiting them, he therefore was disposed not to preach. The Maha Brahma Sahampati, (Chief of the Brahma worlds) perceiving this intention of Budha, instantly quitted his abode in the Brahma worlds, appeared before him, and kneeling on one knee thrice, solicited him to preach his doctrines, assuring him that there were those who would understand and appreciate them. He at length consented, and determined to proceed to Bārānasiya (Benares) and first declare his doctrine to the five priests with whom he had formerly associated. On his way he is met by an ascetic, named Upako, who enquired whose doctrine he professed ; under whose direction he was priest, and who was his teacher? He replied, "I have no teacher, no one resembles me : among the gods there is not one who is my equal : I am the most noble in the world, the irrefutable teacher, the sole all perfect Budha." He then states that he is going to Benares to preach his doctrines to a world enshrouded in darkness. The five priests were rejoiced to see him, but still regarded him as

(g) There being no priests at that time this was the only form which could be used, afterwards it was, I go for refuge to Budha, to his doctrines, and to the associated priesthood.

belonging to the same class with themselves. and in addressing him used the expression ආවුසො āwuso, friend, instead of භන්තෙ bhantē, Lord, Chief, Superior. He informs them that this is no longer proper, that he is now the Tatagata, the omniscient Budha; and he calls upon them to bow to his instruction. Although he is unable to convince them of the validity of his claim, they become willing to listen to him, and he addresses his first sermon to them. It may here be observed, that Goutama is not represented in this instance as using miraculous powers to attest the justness of his claims, but relies upon the doctrines he has to propound. He then calls the five associates and says:

Priests,* these two extremes are to be avoided by him who has forsaken the world (for religious purposes) the one, a devotedness to the enervating pleasures of sense, which are degrading, vulgar, sensual, vain and profitless; the other, an endurance of exhausting mortifications, painful, vain and profitless. The Tatagata, avoiding both these extremes has discovered a middle path, leading to mental vision, understanding, self control, wisdom, perfect knowledge, and the extinction of sorrow.

Which, Priests, is that middle path discovered by the Tatagata, leading to mental vision, understanding, self control, wisdom, perfect knowledge and the extinction of sorrow? It is this eminent eight-sectioned path,—correct views (of truth,) correct thoughts, correct words, correct conduct, correct (mode of obtaining a) livelihood, correct efforts, correct meditation, and correct tranquillity. This, Priests, is the middle path discovered by the Tatagata, leading to mental vision, understanding, self control, wisdom, perfect knowledge and the extinction of sorrow.

This, O Priests, is the eminent truth respecting sorrow; birth causes sorrow, decay causes sorrow, disease causes sor-

* භික්ඛු translated priest, signifies a religious mendicant, or friar.

row, death causes sorrow, continuance with the objects of dislike causes sorrow, separation from beloved objects causes sorrow, the non-attainment of that which is desired causes sorrow; briefly, the whole of that which constitutes existence causes sorrow.

This, O Priests, is the eminent truth respecting the producing cause of sorrow. Is there a desire of a continuation of existence, rejoicing in sensual gratifications, and delighting in the objects which present themselves; is there a desire for the gratification of the senses, a desire for a continuance of being (by transmigration) or a desire that existence should cease (upon death)? This, Priests, is the eminent truth respecting the cause of sorrow.

This, O Priests, is the eminent truth respecting the cessation from sorrow. Is any one altogether free from these desires, are they destroyed, forsaken, and perfectly abandoned?—This is that by which sorrow ceases.

This, O Priests, is the eminent truth respecting the path leading to the cessation from sorrow. That path is this eminent eight-sectioned path: that is to say, correct views, correct thoughts, correct words, correct conduct, correct modes of obtaining a livelihood, correct efforts, correct meditation and correct tranquillity.

Priests, it was proper that this eminent truth respecting sorrow should be known by me: and therefore concerning this previously unheard of doctrine, the perception, the wisdom, the judgment, the knowledge, the light were developed in me.

Priests, this eminent truth respecting sorrow is fully known by me; for concerning this, by me previously unheard of doctrine, the perception, the wisdom, the judgment, the knowledge, the light were developed.

[The same is repeated respecting the remaining three eminent truths, with the necessary alterations; such as—it

was proper that this cause of sorrow should be abandoned by me, &c.—It is fully abandoned by me. This eminent truth respecting the cessation of sorrow should be experienced by me.—This cessation from sorrow is fully experienced by me. It is proper that I should be accustomed to this path leading to the cessation from sorrow. I am fully accustomed to this path.]

At the time, O Priests, when these four eminent truths, each in a three-fold relation, were thus in twelve modes understood by me, was not my perception of wisdom most clear? Did I not know at that time that I had fully attained to the state of an Omniscient Budha, supreme over the heavenly worlds, with the Marayas, and Brahmans; over the multitudes of Samanas, Brahmins, gods and men? When O Priests, I thus had, in twelve modes, a clear and distinct understanding of those four eminent truths, each in a three-fold relation, by that I knew that I had fully attained to the state of an Omniscient Budha, supreme over the heavenly worlds, with its Marayas and Brahmans, over the multitudes of Samanas, Brahmins, gods and men. Knowledge and perception were then developed in me; my mind is placid and free; this is my last birth; there is now no further state of existence for me.

When he had thus spoken in explanation, the venerable Kondanya obtained a perception of doctrine pure and undefiled, and whatever causes for the production of sorrow were in him, they altogether ceased to exist.

When the doctrinal code was thus established by Bagawā, the gods of the earth caused their voices to be heard saying, Thus Bagawā has established his code of doctrine in Bārānisa the delight of sages, the safe retreat of animals, so that it cannot be overturned by any Samana, by any Bramin, by any Maraya, by any Brahma, or by any other being in the world. Thus in an instant, in a moment, the sound ascended

from that place up to the Brahma world; the foundations of the world shook and trembled, an unbounded wide spreading and splendid light burst forth, far transcending that of gods or of godlike power.

Upon this Bagawā gave utterance to his placid emotions, saying, certainly Kondanya understands this, certainly Kondanya understands this (කොඩිංඤ්ඤෙ අංඤ්ඤසි.) In consequence of which Kondanya was named Annya Kondanya.

Kondanya being thus freed from all ignorance and pollution, requested to be admitted as a priest under Goutama and was the first priest of Budha. The other four were not convinced of Goutama's supremacy till some days had elapsed.

It was my intention to have added some extracts from the Pārājika respecting the code of laws for the Priests, but this paper is sufficiently long, so that they must be postponed for the present.

I shall conclude with a few general observations: Goutama's proceedings, as they are stated in these extracts, and as they appear from other discourses, are simple. The son of one of the inferior sovereigns of India, he became disgusted with the general pursuits of the world, abāndoned his own home, and as a mendicant ascetic, sought to extinguish his passions and attain wisdom. During six years he performed many painful penances, and so exhausted his strength that at times he was regarded as dead. Finding no advantage from these mortifications, he abandoned them, and adopted a wholesome but frugal diet, and when his health was re-established, retired to solitary meditation at Urawella. He came from his solitude professing that he had, by his own unaided powers, attained to the perfection of wisdom and purity; that his doctrines were irrefutable, and that he made known the paths by which sorrow could be extinguished through a cessation of existence, and that holiness and wisdom were

the paths in which it must be attained. He appears not to have depended on miracles or family influence for success, but relied solely on his own powers as a teacher; not commissioned by another, but being the head and chief of all, through his holiness and knowledge; having neither superior nor equal.

It has been asked if Braminism preceded Budhism, and this has sometimes been answered in the negative: but the extracts I have made shew, that the Bramins were in existence prior to Goutama professing to be Budha, and that they claimed respect from all classes. The form of Braminism then existing is not so clear, but probably the Vedahs were in existence for the term වෙදන්තගු wedantagu, may either mean being learned in the Vedas, or being well acquainted with learning generally, and offerings to Agni, the god of fire, are frequently referred to. They also had the direction of sacrifices, for in several discourses the family Bramin is represented as directing the ceremonies.

It has also been doubted whether Goutama really taught that Nirwana was a complete extinction of being, as some authors write of his being with the preceding Budhas in the hall of glory, free from farther transmigration. Unless these writers had access to sacred books of the Budhists, unknown in Ceylon, this statement can only have arisen from a misunderstanding of the terms used. In the discourse translated, Goutama's last words are අයමන්තිමාජාති නත්ථිදානි පුනබ්බවො ayamantimā jāti, natthidāni punabbawo. This is the last jāti, not, is now, another Bawo; The term ජාති signifies the commencement of a form of existence in any state of being whether by birth as among men, or by instantaneously appearing in a perfect form (called ඔපපාතිකා) opapātica, as in the Brahma worlds and other places. So that when he says this is my last jāti, or birth, no other meaning can be attached to it by the Budhist than this: That he was to

have no other commencement of being after death, in any form, or any place. Again, when in addition he says, there is (to me) now no future Bawo, he expressly affirms the cessation of existence: for according to his system, every existence, animate or inanimate, is located in one of the three Bawos, i. e. කාමභවො රූපභවො අරූපභවො kāma bawo, rūpa bawo, arūpa bawo, and although an indefinite number of Sakwalas, or systems, are allowed to exist, they have all the same divisions, and there is no place for existence, and no conceivable form of existence except in these Bawos. When therefore Goutama said, there is no future Bawo for me, his meaning certainly was, that at death he would cease to exist.

His affirmation that sorrow is connected with every form of existence, is founded on the doctrine of perpetual transmigrations: however pleasant the present state may be, the beloved object must be left, and a new state entered upon, and as the principles of pollution are in every being, and necessarily produce sin and sorrow, no other mode of ceasing from suffering can be discovered except the ceasing to exist. Cessation from existence is the chief good, the sole "city of peace."

GENERAL OBSERVATIONS ON THE TRANSLATED CEYLONESE LITERATURE.

BY W. KNIGHTON, *Secy. C. B. R. A. S.*

[*Read on the* 1*st May*, 1845.]

The contrast between Eastern and Western civilization, and that between Eastern and Western manners, is not more striking than between the literature of Asia and that of Europe. The same pecularities are discovered, forming a contrast with each other in each of these particulars. The Government, the manners, the habits, the principles, the religions and the ideas of the various Eastern communities, have all a certain degree of affinity with each other, totally at variance with those of Europe and America. Submission to despotism, politeness, mildness, obedience, religious fervour, and a glittering imagination, are the characteristics of the Asiatic world, and in these we find precisely the reverse of the gradual advance to democracy, the daring rudeness, the fondness for innovation, and the utilitarian ideas of the Europeans, and their descendants, whatever part of the world they may inhabit. How unsuited these Eastern peculiarities are, to the mental conformation of the Western races, we may perceive by regarding the fate of Asiatic Philosophy, when first introduced into Europe. From Egypt Pythagoras bore to his native country, the transmigration of the oriental philosophers, their rigid discipline, their inculcation of reverence for existing institutions, their fanciful theories, their imaginative harmonies;—but how soon were these changed into the innovating independence of Plato and Aristotle, the simplicity of Socrates, and the scepticism of Pyrrho! In the philosophy of Greece, notwithstanding its obviously

Asiatic origin, we can find no subservience to established forms,—imagination we *do* find exercising a powerful influence, but not the roving, incoherent, but withal beautiful imagination of the East, it is the imagination of the Occidentals, going hand in hand with severe thought on the one side, and desire of novelty on the other. Had the genius of Europe been similar to that of Asia, we should now find perhaps, not the "Principia" of Newton, and the "Prima philosophia" of Des Cartes, ruling Physical and Mental science, but the "Numbers" and five* Elements of Pythagoras.

So different indeed is the Asiatic from the European mind, that eastern works seldom please western taste, till denuded of that redundancy of repetition, and brilliancy of illustration and simile, which form their most prominent characteristics; nor on the other hand, do the plain beauties or excellencies of western literature please the taste of Orientals, till enriched by their own luxurious imaginations. This many will, perhaps, ascribe to deficiency of taste in the latter; but let it be remembered that taste is an arbitrary standard, differing even in the same country at different times. What Englishman would now tolerate, much less declare elegant, the wigs and powder, the lace and brocade of former years, and how few at the present day are found to admire the unadorned beauty of the early English muse? Differing then as taste does even amongst the same race at different periods of time, we surely cannot be surprised that a different standard should prevail in the east from that which regulates the west; and if the self-confident European declares the literature of Asia to be turgid and tedious, let him remember that an inhabitant of the latter continent will as confidently pronounce that of Europe to be tame and insipid. That pleasing sentiment, beautiful description, and enlivening imagery are to be found however, in eastern, as well as in western poetry, the trans-

* Fire, air, water, earth and æther, the latter more commonly designated "the fifth element,"—"to pempton stoikeion."

lations from the Persian, Arabic and Hindu poets have abundantly proved; and if we do not find in their prose equal excellence, let us remember the trammels by which they were enchained, and the social system in which they moved. Accustomed to regard that system of philosophy which they learned in youth as the *ne plus ultra* of excellence, and taught to consider the customs of their forefathers, as the dictates of wisdom's self, can we wonder that they search their minds rather for pompous adulation of existing institutions, than for the scheme of a better order of things. The "Republic" of Plato, and the "Utopia" of More, would have been as inconsistent with eastern ideas as the mild and bloodless system of Buddhu would have been at variance with the lawless ideas of the violent hordes of Northern Europe. "Before a decisive criticism ought to be hazarded on these "compositions" (says Mr. Richardson,* writing of Persian poetry) "regard should be had to the genius of the eastern "nations, to local and temporary allusions, to their religion "and laws, their manners and customs, their histories and "traditions; which if not properly understood must involve "the whole in obscurity; and it must consequently be equally "improper to sit in judgment on these poems, and try them "by the laws of the European ode as to decide on Shake-"speare according to the mechanical system of the French "drama, or to condemn a fine Gothic building, because irre-"concileable with the principles of Grecian architecture."

In the Persian and Arabic poetry, however, and doubtless in that of most Eastern nations, there are pieces which require no aids to understand their beauties but the judgment of the reason and the imagination, such as the following lines of Hafiz;—

"As on thy mother's knee a new born child,
Weeping thou sat'st; whilst all around thee smil'd,
So live that sinking into death's long sleep,
Calm thou may'st smile, whilst all around thee weep.—"

* "In his Specimen of Persian Poetry." London 1802.

and it is the frequency of such pieces from the Arabic muse, which made Carlyle exclaim, in the preface to his "specimen "of Arabian poetry."—"True taste in composition is by no "means restricted to certain ages or climates, for it is no "more than good sense directed to a particular object, and "will be found in every country, which is arrived at that "point in civilization where barbarism has ceased, and "fantastic refinement not yet begun."

The literature of Ceylon affords one of the strongest collateral proofs of its early civilization. In disputing the civilization of the Hindus, Mr. Mill (in his History of India) strongly insists on the want of any regular Historical works in Hindu literature, as a certain proof that they had never advanced to that stage of civilization, at which mythological tales are banished from it, and regular History introduced. If then, the want of such works proves the inferiority of that nation, their existence in Singhalese literature proves the advancement of the people whence they emanated. Three distinct historical works (the Mahawanse, the Rājāvali, and the Rajah Ratnacāri) have been rendered accessible to the English reader by means of translations, and add the weight of their testimony and their coincidence, to the many other evidences of the ancient civilization of the Island; others such as the Poojavalli and Neekasanga, also exist, and in these we have an interesting account of a long line of Sovereigns, and of the usual events of all history,—murders, rebellions, injustice and rapines,—not unmingled, however, with the virtues of civilized life. Many are disposed to condemn these works as uninteresting, and useless, from finding their patience too severely tried at first, by the accounts of Deities, and miracles which they cannot understand, and which may be to them, at least, both profitless and tedious; yet it must not be supposed that they are so to all, and to the native mind, they would unquestionably be some of the most important passages in the volume. There is a peculiarity,

however, about Singhalese histories, which does render them in some degree less instructive than they would otherwise have been, and this peculiarity is, that the authors were invariably priests. Attached of course to that system which they were in the daily habit of teaching, and by which they lived, they did not fail to give prominence to the pious donations of the various Sovereigns, whose actions they recorded; and doubtless in many cases, they have not been prevented from representing these devout Kings, as the peculiar favourites of heaven, blessed with every regal virtue, even when their characters may have been in every other respect, not above, and perhaps below, the average of mankind. In the mere matter of the history of the various events, however, there seems no reason for supposing that they have wilfully erred, and the general, without the exact, coincidences of the various accounts, add a strong testimony to their truth. Many who have lived long in the Island, perhaps, will be surprised to hear that about the time when William the Conqueror was issuing from the continent of Europe to overpower the adjacent Island, an Eastern William* was issuing from Ceylon, to spread the terror of his arms over the adjoining continent, and did not leave his throne till he had brought the entire of the South of India, with Siam and Cambodia under his dominions. These native histories are peculiarly interesting to the student of mankind, as exhibiting on the small scale of Ceylon, an epitome of the history of the universe. Consider the facts alone, without the name, and you have the relation of the great events, which have everywhere taken place—the same story of energetic and reckless ambition—the same recital of weak baseness, or of monarchical bloodthirstiness, which is to be found, in a less or greater degree, in the history of every nation under heaven. 'Tis true we find in it no Socrates resigning himself to death, with the composure of a philosopher, and no Leonidas dying

* Prackrama Bahoo the First.

for his country's life,—but Greece alone could exhibit such men,—yet we have the noble spectacle of rival brothers* combating for the throne, dismissing their enmity, and returning to the bonds of fraternal affection, by mutual concession; and the still nobler spectacle of a King chosen by the unanimous suffrage of the people, resigning that throne to a youthful nephew on the same day on which he first seated himself upon it, because the latter had the better claim, and then retiring to happiness and obscurity.† These events are to be found in Singhalese history, and such events as these shew of what the Singhalese heart was capable. He who comes to these relations, however, must not approach them as he would a romance, brimful of expectations of adventures and excitement; he must approach the History of Ceylon, as a student of his race, be content to gather the thorn with the rose, and have the patience to read the uneventful as well as the more stirring periods, if he wishes to discover what manner of nation it is, and how it came to be, what he there finds it described. He will find, it is true, much that is absurd—he will find the narrator in some cases dignifying with every virtue, the donor of yellow robes to the priesthood, whilst the compiler of a new code of laws, or the constructor of a tank is passed by as unworthy of any remarkable notice; but even here he may read a lesson in the chart of the human mind, by discovering the evils attendant on an adhesion to any system of falsehood, and the greater evil of allowing those adhering to it, and interested in its promulgation, to become the teachers of mankind. The student of Singhalese history will find in it, that attachment to trifles, and that eagerness about nothings, which too often characterize the over-zealous in any undertaking, and if he should discover pages devoted to the form of a priest's robe,

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* Dutugaimono and his brother Tisso, about 350 B. C.

† This prince is styled in the Rajawali, Sakala Calawala. The event occurred about 1530, A. D.

or the manner of putting it on, whilst a few lines may suffice for the account of a man, who devoted his life to the improvement of the social condition of his country, let him not suppose that such idiosyncracies are solitary in the history of the world, or that the same feelings do not sometimes discover themselves, even in more modern times, or amongst more highly civilized nations.

One of the difficulties which present themselves to the student of Ceylonese literature, is the variety of languages in which the various works have been composed. A knowledge of the Singhalese tongue alone, does not unlock the treasures of their literature. Thus, if I mistake not, their scientific works are generally to be found in Sanscrit, their religious writings in Pali, whilst their poetry is in a dialect of its own—the Elu, and on this account, as well as from the paucity of books, may arise that want of general learning amongst its *savans,* which lowers them so much in European estimation. This system, however, has its excellencies, as well as its defects, and although annoying to the European enquirer, must not, on that account, be judged valueless. The prosecution of one branch of study by one set of men would necessarily cause the advancement of that science, in no slight degree, whatever might be the fate of the others; yet we cannot hide from ourselves the fact, that it would also prevent that enlargement of the ideas, and that comprehensiveness of thought, without which little that is truly great can be accomplished. The history of the advancement of the sciences in the western world, however, goes far to prove, that if eminence be desired or sought after in any one pursuit, that pursuit must be the object of a life-time, not the transient purpose of a few years alone.

Notwithstanding this peculiarity in their literature, the early Singhalese seem to have had by no means a confined idea of education. Thus, in describing the culture of a prince destined to become afterwards the greatest sovereign, both

in a military and civil point of view, whom Ceylon ever produced, the Rajah Ratnacari informs us, that he was instructed in the following eighteen sciences—grammar, oratory, poetry, languages, astronomy, law, rhetoric, physic, general knowledge, history, the science of giving counsel, that which teaches the attainment of Nirwāna, that which teaches the knowledge of good and evil actions, of the discernment of thoughts, of invisible beings, the knowledge of words, hunting, and the care of elephants. Some of these pretended sciences may appear ridiculous to the European mind, enlightened as it is with the truths of modern philosophy, but let it be remembered, that such was the course of study in Ceylon, when Europe was sunk in barbarism, and long before the *trivium* and *quadrivium* of the schools, displayed the ignorance of the day. Nor were their ideas of feminine qualifications, such as to indicate ignorance of human nature or a want of civilization, for in describing the virtues of the consort of the prince just referred to, the same work ascribes to her beauty, great kindness, a merciful disposition, unexampled modesty, piety, wisdom, a knowledge of the doctrine of Budhu, together with the lighter graces of singing and dancing.

If then, we may judge of the literature of Ceylon, from that which has already been translated, viz. the historical works; there can be little doubt, that many a gem lies buried in it, which it requires but the enquirer to exhibit to the world; and we cannot surely be considered as too sanguine, if we give expression to the hope, that when their science, their religious works, and their poetry have been clothed in an English dress, many a new idea, and many a sparkling thought, will have been added to the richness and variety of English composition. Let us hope that the exertions of the Asiatic Society of Ceylon, will be the means of producing, at least some part of this effect.

On the Elements of the Voice, viewed in reference to the Roman and Singhalese Alphabets, commending the writing of Singhalese in Roman letters, by the Rev. J. G. Macvicar, D.D.

[*Read on the* 1*st August,* 1845.]

The object of this paper, is to analyse some of the principal sounds which the human voice naturally emits, with a view to shew the excellence of the Roman alphabet, and its fitness for representing languages generally, and the Singhalese in particular. Its triumphs have indeed already been such, that it is now entitled to the name, not of the Roman alphabet merely, nor of the European alphabet merely, but of the alphabet of all the world. Very many old ones have left the field on its approach, and in proposing to commit any language for the first time to writing, nothing else but the Roman alphabet is ever dreamt of. It is in fact, emphatically, the alphabet of Christian civilization and discovery; and it cannot but diffuse itself in the same proportion, as Christian civilization and discovery advance. Already indeed it meets with resistance nowhere, except in that region of the world, which has long been characterized by its resistance to all change, and of course to this. It meets with resistance no where but in Asia. There is nothing in the languages of Asia however, which precludes them from the benefit of the Roman alphabet. Our letters require only to receive diacritical marks so as to equal in number the letters of the Asiatic alphabets, in order to be equally fit with them, for expressing the existing pronunciation, and vastly more fit than they are, both for the pen, and for the press. On this subject Sir W. Jones, equally to be admired for the vastness of his knowledge of the languages of Asia, the candour of

his judgment, and the purity of his taste, makes the following remarks: "By the help of the diacritical marks used by the French, with a few of those adopted in our own treatises on fluxions, we may apply our own alphabet so happily to the notation of all Asiatic languages, as to equal the Deva Nagari itself in clearness and precision; and so regularly that any one who knew the original letters might rapidly and unerringly transpose into them all the proper names, appellatives and cited passages occurring in tracts of Asiatic literature." (vol. iii. p. 270.)

As to expressing in writing the existing pronunciation of any language, indeed it is a great question, whether much pains should be taken about perfecting an alphabet in this respect; for it is only while a people remains in the state of the dead, that the pronunciation of its language remains fixed. The utterances of an advancing and intermingling people, must necessarily be always changing; and if the alphabet of such a people is always to give the actual sounds of the words in use, the spelling of these words must always be changing too—a far greater evil this, than that the component letters of these words, should not exactly represent the actual sounds, which are but the transient breathings of the day. For by such continual and interminable changes in spelling, all traces of the mother tongue should soon be lost, and its grammar for the sake of a page on orthography, would be obliged to leave the chapter on etymology wholly blank. If Asia enter on the career of advancement in civilization and discovery, on which the European nations have already gone so far, each letter of the Asiatic alphabets will soon acquire as great a variety of sounds as those of Europe have already. To set forth, that every letter in the alphabet of any language, has in every word uniformly the same sound, seems at first sight indeed a compliment, both to the alphabet of that language, and to the people whose alphabet

it is; but the fact itself speaks a deeper language, and it is this, and no more than this, that where such an alphabet has existed any length of time, society has been stationary, humanity has been at a stand.

It is not necessary here, however, to enter into the question how far letters, or symbols of sounds, should be numerically carried, in order to vary exactly with the sounds which they represent. That is a question for those who have to consider the case of languages using great variety of sounds, as those of the restless North generally do. With regard to the original Singhalese, and even the vernacular language of this Island, there are perhaps few tongues in the world, scarcely the Italian itself, which so small a number of letters would correctly express, and certainly there are none in Asia to which the Roman alphabet could be applied so nearly as it stands in European books.

But it is asked by the spirit of Asiatic resistance to change, what good would result though this were done, and oriental books henceforth written in Roman character? In answer to this, I would say, that it would not be a few pages, which would exhaust a statement of the advantages of such a change; but the following among others, may be mentioned here in reference to the Singhalese.

I. The mass to be educated in Ceylon, would be put on the same advantage-ground, as the masses in Europe; they would not require to master more than one alphabet, whether for English, Singhalese, Pali or Tamil; and for acquiring this one, they would only have to acquire a set of letters, so distinct, that no child tends to confound any of them, except perhaps, b and d, and their inverted forms p and q, and that only for a time; while in the Singhalese alphabet, it is so far otherwise, that in the Singhalese spelling book used by the School Commission, the first lesson after the alphabet itself is to teach the child to discriminate two letters & and

ර (i and r) very similar, the next to discriminate three letters very similar උ ළ and ල (u and two l's, one of them said to be useless), the next, two others very similar එ and ඵ (e and pha), the next, four very similar ඔ, ඹ, ඩ ඞ, (o, mba, da, and nga), the next, three very similar ඝ, ය, ස (gha, ya, sa) the next, other four very similar ච, ව, ම, බ, (cha, wa, ma, ba) to which certainly ඛ (kha) should have been added, the next, three very similar ඡ, ජ, ප (chha, ja, pa,) the next, two very similar න and ත (na and tha).

II. The vernacular having been learned in Roman characters, English will appear to our fellow subjects, in this country, much less strange and foreign, than when a new alphabet is to be acquired for the occasion. The step from the native language to English, will be much less violent; and the acquisition of the English will be much easier, because the powers of the letters being known, the English words may be read at once, without the necessity of spelling them, and consequently the whole of the learner's voice will be left free to engage itself with the acquisition of the pronunciation, and the whole of his mind will be left free to engage itself with the meaning of the term on his lips, which is of course the principal thing, although in consequence of the actual pronunciation having departed so far from the written orthography, the acquisition of it must always be a hard task to every one, to whom English is not vernacular.

III. The most repulsive barrier in the way of European residents acquiring a respectable knowledge of the vernacular languages will be removed, and at least half the labour will be saved. One may indeed acquire an Indian alphabet, even the Singhalese, so as to be able to read with some facility in six months; but such reading requires an effort of the whole mind, and leaves nothing free for attending to the sense. I question indeed, if such an alphabet as the Singhalese could ever become so transparent to any foreigner as

that he could recognize every word at sight, and without some process of spelling as soon as it comes under the eye, the whole mind free to attend to the meaning of it.

IV. By the use of capital and italic letters and stops, a degree of perspicuity and emphasis may be given to compositions in Singhalese, which their present mode of writing cannot command.

V. The saving in expense of printing paper and binding materials will be immense, as Indian letters generally, and especially the Singhalese from their complicated forms, flourishes, delicate faces, and small loops, are very apt to break or fill up, and to become very indistinct when they are cut so small as to admit of being compressed into the same space as the Roman.

VI. The affinity of cognate languages being at once visible, when they are all presented to the eye in the same letters, additional tongues will be much more easily acquired after any one has been mastered; and different races of men being enabled at once to see a fraternity in their languages, will in this way be led to entertain a friendlier feeling towards each other.

VII. Although it were admitted to be impossible to represent as precisely, and as uniformly in Roman characters, the sounds of Indian words, as is done in Indian letters, (which however is not admitted) there is no great evil in this. For besides that the pronunciation of its language, must ever be one of the first elements to change in an active and progressive people, the use of writing is not to teach us to *speak* but to enable us to *read*, that is, to recognise at sight, and join together, words of which we already know from conversation, both the sense, and the sound. A page of English seems to an Englishman just as transparent, and he can pronounce it and understand it at sight as easily as an Italian can pronounce and understand a page of Italian. Yet in

our language, scarcely a word sounds now as it is spelled; while in the Italian there is a close resemblance to the oriental languages in the faithfulness with which the letters still represent all the actual sounds of the language.

VIII. Perhaps we may mention also, among the advantages of introducing the Roman alphabet for teaching Singhalese as well as English, that a child might then be taught Singhalese, and enabled to read whatever works may be hereafter printed in the Roman character in that language, and yet remain unqualified for reading the popular olas, from which anything but good is to be expected. It would have prevented great evils, also, if the Holy Scriptures had been printed in the Roman character only, for some time at least, subsequently to their first translation, namely, until those engaged in the grand achievement, were in some measure agreed as to what style of language was to be adopted, what sense of difficult passages to be taken, and what words to be chosen to express the more peculiar ideas of revelation.

But it is time to enter on the analysis announced at the beginning of this paper. And for this purpose we may, as is usual, consider the elements of speech as consisting of vowels and consonants; which in the Sidat Sangara, a grammar of the Elu or Ela or Hela or Sela or Selan or Ceylon language, as in those Asiatic Grammars generally which are modelled after the ancient Sanskrit Grammar, are beautifully compared, the vowels to the life or vital stream, the consonants to the members, we may almost say, the articulations of the body.

OF VOWELS.

Let the vocal tube be kept open and sounding, the tongue being in its natural position, and one of those elements of speech found in all languages, and known by the name of vocales or vowels, will be produced. As to their number, they may be said to be infinite, because every new position

of the lips, every new length of the vocal tube gives a new vowel. But by commencing to sound the vocal tube with the lips compressed and linear, then opening the mouth wide, and then closing it circularly, as also by reversing this process, all the vowels may be produced in an orderly series at one breathing. The former series is very distinctly produced by a cat, when it mews, the latter less distinctly by a lion, when it roars. How then are we to represent this series in writing? In itself it is infinite, and even its members which are distinguishable by the ear, are more numerous than the entire letters of any alphabet. We must therefore limit the number of letters which are to represent the vowel sounds; and if so, how many shall we invent or adopt? I do not think that we can find or fix on any thing better than that which the Roman alphabet gives, viz., five simple vowel letters, each distinct from the other, and no more. Now of these the phonic value may be found, independently of every particular language, in the following way. Let the letter m be written down to represent the initial sound of the vocal tube when the mouth is shut, then, after it in this order, the vowel letters i, e, a, o, u, then, fixing *the eye* on each of these successively, while *the voice* is simultaneously made to imitate the mew of a cat, and attaching about an equal amount of utterance to each, a just idea of the significancy of each symbol or letter will be obtained by the student, and that though he be quite ignorant of Italian and Latin as pronounced in Scotland, Ireland, and all Europe except England, and of English, nay of every other language but that in which he happens to acquire his ideas. By any one who can recall the roar of a lion, the proper sound may also be attached to each letter, by reading the series backwards while imitating the roar of this more noble cat. In English indeed, in consequence of the rapidity with which its pronunciation has departed from its orthography, sad confusion

prevails. Thus the inital letter *(i)* which corresponds to the linear position of the lips, has often the sound of *ai* which requires two very different positions, while *e* has often no sound at all, often the corrupt power of impressing its own sound upon the letter *a* as in the word *name*, and often the sound of *i* as in the word *me; a* in like manner has often the sound of *e*. English orthography is in a wretched state. But in most of the other countries of Europe, especially in Italy, the spoken and written languages agree more perfectly.

Nor can we find fault, if the phonic value of the letters of the Roman alphabet must still be taken from the mouth of a Roman. Now this, as will presently appear, brings them to a perfect correspondence with the vowels in the languages of India, a state of things which is no longer wonderful, when we consider that the principal languages of Europe and those of India equally (especially when considered as written languages) have flowed from the same fountain, of which we may consider the Latin in the West, and the Sanskrit in the East, as the most classical developments. No wonder then, if a parallelism exists between their vowel systems. The elaborate Grammarians of Sanskrit indeed, place the liquid syllables *ri* and *lri* among the vowels, and regarding them as such, have subjected them to euphonic changes in that particular language, to which they would not be subject as syllables. Hence in writing Sanskrit in the Roman alphabet, it would be necessary to attach to these letters some diacritical mark, to indicate when they were used as vowels, when as consonants. But Sanskrit is so much the creature of study, so little that of life, and its alphabet is so much the very symbol and formula of its grammar, that independently of there being no urgency in the case, since it is a dead language, there are other reasons why it should be left to repose undisturbed in its own Deva Nagari. Let it not be inferred, however, that the Deva

Nagari, which gives two additional letters unlike all others for these so-called vowel sounds, is to be admired for so doing. The Roman alphabet which represents the former *(ri)* by two, and the latter *(lri)* by three letters, is far more true and philosophical. The new letters of the Nagari give no information at all as to the character and composition of the peculiar sounds which they represent, while the combinations *ri* and *lri* shew both. They shew that the former requires two positions of the tongue, and the latter three, to accomplish its utterance. They shew also what these positions are, and what the order of their succession.

It must here be remarked, however, that in the Singhalese, a vowel sound frequently occurs which must be attended to at the present time, though it will probably vanish, at least in writing, when the people who speak Singhalese rise in taste and intellect. I allude to that ugly guttural sound of *a* of which ැ and ෑ are the symbols, which is heard in the bleating of a sheep, and in some measure also when a person with an English accent utters in a melancholy manner, and very lengthened, the word *Mary*. If it be thought desirable to represent it in roman characters, it may be done by underlining the letter a̲, a symbol adopted in Bengal to intimate anomaly, and which does not interfere with its quantity, a circumstance needful to be attended to, as this word, like every other vowel-sound in Singhalese, may be either long or short; hence the unfitness of the symbol æ hitherto generally used to represent it, as this gives universally the idea of a long vowel or even dipthong. Using the acute accent then, to indicate the long state of the vowel, a notation strictly analogous to the oriental mode of doing the same, we may represent to the eye the whole single vowel system by these few and simple forms

short i, e, a̲, a, o, u
long í, é, á̲, á, ó, ú

OF DIPHTHONGS.

It has been stated that certain of the lower animals, when they bring the vocal tube into action, emit the whole vowel series at once. With us, however, vowel sounds form rather the vocal channel into which to throw in sounds of a more abrupt or articulate character; and a single vowel suffices, in almost every case, for a single utterance. Opening on its middle term however, a, the most elementary of all sounds, the voice sometimes proceeds to embrace, either the one half, or the other, of the whole series, that is, to utter the vowel combination aei and aou. These are generally expressed by their terminal letters ai and au, and in the wretched orthography of English, sometimes by i and ou. Hence two not unimportant elements, in language especially, as holding a permanent place in the oriental alphabets, and known by grammarians as diphthongs.

OF W. AND Y.

Another interesting phenomenon connected with the vowel series, is to be observed, when the voice, instead of beginning with the sound of a, which may be said to be the central member of all languages, as it is of our vowel series, (and thus developing the diphthong ai or au, as has been shewn) begins to form a diphthong with some letter of the interior. In this case, the voice in its haste to arrive at a, which is the sound of repose, or at any more open sound than the initial one, seldom parts the time equally between the compound vowels of the utterance. It usually (especially when highly animated) passes rapidly towards the more open sound, so that the closest sounds, (the first and last vowels in our series) viz. i and u, become, when followed by another vowel, transition sounds only.

Nor has this peculiarity of the human voice been neglected in our alphabet, though the addition it has occasioned be comparatively modern. The letter y has been introduced

as the symbol of the transition i; and w, as that of the transition u; so that ie, ia, io, iu, when the transition is made rapidly to the latter vowel, are written ye, ya, yo, yu; and uo, ua, ue, ui, in the same circumstances, are written wo, wa, we, wi.

These phenomena exhaust the principal peculiarities of the voice when uttering vowels, and it thus appears that the alphabet in use in Europe, in so far as the vowels are concerned, is eminently philosophical, and renders it possible to express in writing, by the use of nine marks taken from the Roman alphabet, sounds for which the Deva Nagari employs sixteen, and the Singhalese a still larger number.

OF CONSONANTS.

Sounds not vocal or vowel, that is simple and continuable, are produced either by cutting short the voice altogether, (mutes) or by permitting it to flow imperfectly either through the mouth (liquids, sibilants) or by the nostrils (nasals.) And though there are infinite positions between the larynx and the lips, where these sounds may be produced, yet they may be considered chiefly in reference to four regions, guttural, palatal, dental, and labial; the tendency of a language being, according as the people who use it tends more and more towards a state of repose, to move forward from the throat towards the lips, and consequently to lose its gutturals, asperates, and palatals, in favour of sibilants, dentals and labials. The repose may be that of order and intelligence, or it may be that of effeminacy or of mere indolence. Let emotion and energy diminish from any cause, the gutturals and asperates of that people's language fall into disuse, at the same time. When the heart ceases to speak, the language becomes that of the lips. Of this we have abundant instances in our own language. Thus the words nacht, gebracht, regen, (still spelled, night, brought, rain,) we pronounce thus, nait, bràt, rén, sinking the c's, the g's, and the

h's—that is, the gutturals and asperates. This, of course, we should be disposed to ascribe to refinement, and the repose proper to it; but whatever the cause, the same change is to be observed in the language of Ceylon. It is only in words adopted from the restless north, words of Sanskrit or Pali origin, that the asperated letters, the guttural and cerebral nasals, and even the sound tsha (ඡ) are found. The Elu grammar gives only twenty consonants, y, w, and ang, being three of them, and even the modern Singhalese, though consisting in a great measure of Sanskrit and Pali words, is much less guttural and asperated, much more labial and vocal, than either of these languages, or perhaps any of the other languages of Asia. Were it not for the want of emphatic syllables, or what comes to nearly the same thing, an equal emphasis on almost every syllable, which gives it a very mechanical effect, we might compare the Singhalese, in point of softness, to the Italian. And indeed the Tamil, which is spoken by half the inhabitants of Ceylon, seems to me, equal in its ordinary strain, to the greatest efforts of which the Italian is capable. Like the Italian and pure Singhalese, it rejects asperated letters. It retains indeed only two, out of each set of five, in the Nagari alphabet, and these, the two which are most sonorous, infusing energy by the abundant use of r, set off by no fewer than three sounds of l, the other lingual. On this subject, in reference to the Singhalese, the acute Callaway, in the Singhalese Grammar prefixed to his Dictionary, makes the following remarks. " Some writers seem to fancy that their compositions are destitute of dignity and grace, without a proportion of asperated consonants. Letters of that class are disused in speaking, and as their sound differs in nothing from that of their unasperated companions, but in a stronger breathing, it may be considered pedantic to use them at all. When words abounding with consonants are received into Singhalese, from other languages,

it is the fashion to throw into them a few vowels, so as to facilitate their pronunciation. This usage is very commendable," &c. In opposition to this, indeed, it may be said, that if guttural and asperated sounds be the indication of energy, surely they ought to be cultivated. True, if they imparted or tended to impart energy. But the language of a people, is merely the exponent of that people, and to propose to infuse energy into a people, by forcing on them a guttural and asperated language, were truly Quixotic.

The number of consonant sounds, of which the human voice is capable, is, like that of the vowels, infinite. But here the variety is of course much greater, and the ear can discriminate a much larger number. Accordingly, while there are only five pure vowel letters in the Roman, and I may add in the Elu alphabet, there is nearly four times that number, of simple consonants in both. They are not altogether the same, however. The Roman alphabet has f and v, two labial asperates, acute and grave, or surd and sonant, which the Singhalese alphabet wants; while the latter has ට and ඩ, a palatal t and d, which the Roman has not: for though it may be said, that t and d as sounded by us, and the nations of northern Europe generally, are fully as nearly allied to the palatal, as to the dental t and d of the Nagari, yet in the mouth of a Roman, they are so purely dental, that traces of a gentle asperate or sibilant, almost always accompany their utterance. We ought therefore to consider the palatal ṭ and ḍ as those which require some diacritical mark as a dot, in or under each, to distinguish them from the other t and d, which dot will at once serve to distinguish them, and to shew their affinity to each other, a far better plan surely, than to have quite different characters for them, as in the Singhalese alphabet.

The Singhalese has also no fewer than four letters, to represent the open nasal, according to the region in which it is

formed. Of these, two however are seldom used, and are not even given in the Elu alphabet, while all of them are occasionally represented by the single symbol (o) bindu, just as they may be in the Roman alphabet, by the single letter n, the consonant in apposition determining, whether the nasal is to have a guttural, palatal, or dental sound; by which also any one, who desires to transfer into Singhalese characters, a Singhalese word now in Roman characters, would be enabled to know which nasal letter he is to choose in replacing n by it. If however, it is thought desirable to indicate more directly in the Roman alphabet, which nasal occurs in the Singhalese or Tamil, four n's, one simple, the other three with one, two, and three dots beneath, as is done in Bengal, or some such simple addition, will do the business far better than the four voluminous and awkward Singhalese nasal letters, having as usual no resemblance to each other, though their sound is nearly the same. We have occasion to regret, however, in reference to the Singhalese alphabet, that the Roman does not supply us with a letter bearing to j, (as used in English,) the same relation that k does to g, or t to d, that is, the acute or surd of which j is the grave or sonant. The sound does not occur, nor is there a letter for it in Elu, but in Sanskrit, and especially in Pali, it holds a conspicuous place. It is the ච of the Singhalese alphabet, generally represented in English by ch, sounded as in the word church, in German by tch, as in the word deutsche, and in Italian simply by c, when the sound of ච occurs at all in that language, as heard in the word cicerone. How then are we to represent ච in Roman letters? Ch as in church, has been generally adopted, but unfortunately this is exclusively an English value of these letters. It is a combination, which does not occur in German at all, and its value in French is sh, and in Italian k. All but Englishmen, therefore, must have serious objections to representing

the consonant part of ච by ch. The sound is accurately expressed by the combination tsh, just as that of j, is accurately represented by the combination dsh, which shews also the analogy between the two. But it would be a great pity, to part with j; and tsh, and indeed even ch, when requiring to be doubled, as for instance in the word hemichcha, has a very awkward appearance. It seems most philosophical, therefore to represent ච or the surd of j in the Roman alphabet, as the Romans themselves do, whenever the sound occurs in their language that is by c, reserving c for this purpose exclusively. By Italians, however, it will be thought too bad, that ca and co should sound tsha, and tsho ; as by English it will that ce and ci should sound tshe and tshi; for even analogy and uniformity seem strange and violent, when they go against custom. Although therefore, as we put a thread round our finger, when we wish to keep something in mind, we might put a mark upon c, as for instance, a small h above at the opening, to remind us that its sound is that of the English ch, still in the first instance, it may be well not to attempt anything so refined, and simply content ourselves with ch. According to these views, we obtain in the Roman alphabet, the following system of consonants.

	Mutes.		Sibilants.			
	Acute	Grave	Acute	Grave	Liquid	Nasals
Gutturals......	k	g	h	*	r	
Palatals........	ṭ	ḍ	ch	j		n
Dentals........	t	d	s	z	l	
Labials.........	p	b	f	v		m

The sound proper to this blank * occurs in many languages, from Spain to Malacca, as for instances, that of j in the

* See a paper on the same subject as this, by Sir W. Jones, in the 1st vol. of the Asiatic Researches.

Spanish word Badajos, and in many Malay words. Were it not for the Arabic and its branches, which having two ks analogous to k and q requires the latter for this purpose, this place might be filled up by q, which is now disregarded.

For practical purposes, however, we must retain the letters in their usual lexigraphical order, of which it will be no violation if we write them in lines, as we do words composed of them, and not all in one line, or in a vertical column like the Chinese.

Vowels	Consonants.				
a	b	c	{ d, ḋ		
e	f	g	h		
i	j	k	l	m	n
o	p	*	r	s	{ t, ṫ
u	v	w	*	y	z

The only other important remark which remains to be made respecting these letters, and the Roman alphabet, is, that though there is reason to believe, that in its origin it was syllabic, that is, every letter implied also a vocal or vowel sound, it is now strictly elementary ; mutes are truly mutes, and semi-vowels no more than semi-vowels. To form a syllable with any letter, a vowel must be joined to it. It is indeed true, that we name the letters bee, cee, dee, &c., but their value is rather ab, ac, ad, &c., the a in these syllables being occupied by some letter proper of the word into which they enter ; and it is a great improvement in teaching the alphabet, to return to this old way, now treated of as new, under the name of the phonic system. The Deva Nagari alphabet on the other hand, and those modelled after it, such as the Singhalese, are still syllabic alphabets. Every consonant has a phonic breathing or vowel following its utterance ; and these vowels or phonic breathings are always admitted to

the consonant sounds in pairs, a *spiritus lenis* and a *spiritus asper*, a soft vowel sound and an asperated one. And had this double power of the letters been expressed by some uniform letter, as is done in the Hindostanee alphabet, or by a little accent, turned one way in one case, and the other way in the other case, as it is in Greek printed books, it would have been a great beauty. But when we consider that the asperated letters, have in general forms of their own, bearing no resemblance to the same letters when unasperated, we are tempted to ascribe some truth to the charge, that the inventors of such alphabets, wished them to be complicated, that the reading of books, which at first are always the sacred books, to the exclusive knowledge of which they owed their pre-eminence, might be as inaccessible as possible to the common people. In the Singhalese language, as has been already stated, these asperated letters do not play the important part which they do in the Pali and Sanskrit, nor are they given in the Elu alphabet at all. Still they exist in the hodya, adding to the number about 14 of the worst characters in it, having in no case any resemblance to the 14 unasperated letters which they follow, though they differ only in the more expulsive breathing, with which the accompanying vowel is uttered. In the use of the Roman alphabet, we get rid of them altogether, by the simple introduction of the letter h, between the consonant and the vowel, which completes the syllabic letter. Thus the sounds which a crow emits, according as it kaws less or more urgently, are represented in Roman characters, by the letters ká or khá, which shew at once the true composition of the sound, and the relation of the two sounds to each other. In the Singhalese alphabet, however, they are represented thus කා and ඛා, in which the more complicated sound has the simpler symbol to express it: and though the sounds in so far as they are articulate, are identical, the symbols have no re-

semblance except the vowel mark, which only shews that both terminate in a long a. Again, the sound which one emits, when he wishes to repudiate any statement passed upon him, with less or more force, is expressed, in all its features, in both cases by these Roman letters bá and bhá. But in Singhalese the same two sounds are expressed thus බා and භා, which, just as in the former case, have no resemblance to each other, though one cannot fail to remark, the almost identical resemblance between the letter for kha, and that for ba, two articulations nevertheless formed at the opposite extremities of the vocal tube, and as distinct as possible.

A great advantage then, in a philosophical point of view, attaches to the universal use of one symbol, such as h, to indicate the aspiration. It is only needful to be remembered by Englishmen, that this letter thus used, possesses this value, and this only; except, of course, when it follows s, in which case, both taken together have the usual simple sound of sh as in shame. But it is particularly to be remembered, that it never forms, as in English, a simple sound with t, to produce the effect of the Greek theta, as in the words this, that, death, &c.

The attached simple vowel, or *spiritus lenis*, which follows every consonant sound in the oriental alphabets, is more difficult to represent; for both a, and u, between which it lies, have a specific phonic value of their own, with which it is undesirable to interfere. As heard in Singhalese, this universal vowel is generally the French e, as heard in the article *le*. In English, it is represented occasionally by all the vowels, as when we say, "a mother bird flutters over her young." The oriental grammarians, consider it as *a* short, and consequently have no medial or final form for a short *a*. The ordinary vocal or vowel stream of the voice, however, on which consonants are articulated during ordinary speech, does not give such so open a state of the organ, as

that which the letter a expresses, while that proper to the letter u is too close. The attached vowel is also still an aspirate, though a soft one, and an audible breathing is heard to survive the voice, just as in the French article *le*. I should therefore like to see it represented by an a, with a little bit cut out, which in italics, and writing, would at once be an approach to u, and serve to express the short, broken, or escaping character of the sound.

The Lord's Prayer in Singhalese, Matthew vi. 9.

(THE BIBLE SOCIETY'S TRANSLATION, 1840.)

Swargayehi wadasitina apage piyananwahanse: obawahanségé námaya sudhawéwá; obawahanségé rajyaya éwá; obawahanségé kamatta swargayehimen bhumiyehída karanulabéwa; apé dawaspata bhójanaya apaṭa ada dí wadálamanawa; apé nayakárayanṭa api kshamáwennákmen apé nayat apata kshamáwí wadálamanawa; apa parikshháwímata nopamunuwá; napuren apagalawá wadálamanawa; maknisáda rajyayat parakramayat mahimatáwayat sadákalhíma obawahanségémaya.—Amen.

ස්වර්ගයෙහි වැඩසිටින අපගේ පියාණන්වහන්සෙ ඔබවහන්සේගේ නාමය සුධවේවා ඔබවහන්සේගේ රාජ්‍යය ඒවා ඔබවහන්සේගේ කැමැත්ත ස්වර්ගයෙහිමෙන් බූමියෙහිද කරනුලැබේවා අපේ දවස්පතා භෝජනය අපට අදදී වදාලමැනාව අපේනායකාරයින්ට අපි ක්ෂමාවෙනනාක්මෙන් අපේනායත් අපට ක්ෂමාවී වදාලමැනාව අප පරීක්ෂාවට නොපමුනුවා නැපුරෙන් අපගලවා වදාලමැනාව මක්නිසාද රාජ්‍යයත් පරාක්‍රමයත් මහිමතාවයත් සදාකල්හීම ඔබවහන්සේගේමය—ආමෙන්.

THE ROMAN ALPHABET.

Vowels. — *Consonants.*

Italian.	English.	Capitals.	Small letters.	Initial.	Medial and Final.
Amare—	America-	A	a	අ	
	Mar——	A	á	ආ	ා
	Man——	A	a̲	ඇ	ැ
	Mary——	A	á	ඈ	ෑ
Temere—	Bed——	E	e	එ	ෙ
	There——	E	é	ඒ	ෙ*්
Finito—	Pitiful——	I	i	ඉ	ි
	Police——	I	í	ඊ·	ී
Odore—	Most——	O	o	ඔ	ෙ*ා
	Rose——	O	ó	ඕ	ෙ*ෝ
Tumulto-	Bull——	U	u	උ	ු
	Rude——	U	ú	ඌ	ූ

Capitals	Small	Singhalese
B	b	බ්
C	c	ච්
D	ḍ	ඩ්
D	d	ද්
F	f	
G	g	ග්
H	h	හ්
J	j	ජ්
K	k	ක්
L	l	ල් or ළ
M	m	ම්
N	n	ඞ ඤ් ණ න්
P	p	ප්
Q	q	
R	r	ර්
S	s	ස්
Ṭ	ṭ	ට්
T	t	ත්
V	v	
W	w	ව්
X	x	
Y	y	ය්
Z	z	

* The asterisk marks the place where the consonant comes in as
කේ කො
ke ko

MODERN OR MIXED SINGHALESE ALPHABET.

Vowels——	අ a ආ á ඉ i ඊ í උ u ඌ ú එ e ඒ è ඓ ai ඔ o ඕ au අඃ ah									
Gutterals——	ක	ka	ඛ	kha	ග	ga	ඝ	gha	ඞ	nga
Palatals——	ච	cha	ඡ	cha	ජ	ja	ඣ	jha	ඤ	nya
Cerebrals——	ට	ta	ඨ	tha	ඩ	da	ඪ	dha	ණ	na
Dentals——	ත	ta	ථ	tha	ද	da	ධ	dha	න	na
Labials——	ප	pa	ඵ	pha	බ	ba	භ	bha	ම	ma
Semi-vowels	ය	ya	ර	ra	ල, ළ	la	ව	wa		
Sibilants & Aspirate—	ස	sa	ශ	sa or se	ෂ	sha	හ	ha		

ELU OR UNMIXED CEYLON ALPHABET.

අ a ආ á ඉ i ඊ í උ u ඌ ù එ e ඒ è ඔ o ඕ ó

ක ka ග ga

ජ ja

ට ta ඩ da ණ } na
ත to ද da න } na

ප pa බ ba ම ma

ය ya ර ra ල } la ව wa
ස sa හ ha ළ } la අඃ ah

In these alphabets, the vowels are rejected by writing two consonants close together, as අශ්වයා aswayá, or by such a dash on the top of the letter as is seen in the Singhalese equivalents in the Roman alphabet above. But ය cuts off the vowel of the preceding consonant, by assuming this form ්‍ය as මිත්‍ය mitya, not mitaya, as also ර by assuming the form ්‍ර as ක්‍ර kra not kara, or this form ර්‍ in which case it also precedes as ස්වර්ගය swargaya.

ON THE RAVAGES OF THE COOROOMINEA OR COCOANUT BEETLE.

By J. Capper, *Esq., C. M. R. A. S. & M. S. S.*

[*Read on the* 1*st August,* 1845.]

The beetle which bears the above name, and of which specimens are on the table, though but very little known to Europeans, except of late, has long been an object of hostility to the Singhalese, from the ravages which it at various seasons commits on their favourite plant, the Cocoanut. From all that can be gathered from native headmen, it would appear, that in the Western Province, at any rate, this insect was never seen in such extraordinary numbers, as has been the case during the past eighteen months; otherwise it were difficult to imagine, how such vast tracts of Cocoanut trees as line the shores of the Western and Southern Provinces, should have reached maturity with so little apparent injury. The writer was very recently through some large fields of Cocoanut plants, varying in extent from 50 to 150 acres, and about 2 years and 3 years old: in these, he did not discover a single young tree, untouched by the Cooroominea: They had all been more or less bored through, and had lost their centre leaves, besides being greatly mutilated by knives and catties in getting out the beetle; for if left in, it will find a way out very soon, to go in search of another plant. Nothing can wear a more miserable, and disheartening appearance, than a field of fine young Cocoanut plants, with deep wounds in their sides, their leaves cut through in all directions, and laying scattered on the ground.

Unfortunately for the cultivator, this beetle pursues its labours of destruction only in the night time, and much more so on dark wet nights, than when the moon is up, and the

sky clear. In the day-time it is seldom, if ever, to be met with, unless it be within the stems of the plants, into which it may have eaten its way during the previous evening. Its work usually begins with the coming darkness, for as soon as the fire-light spreads its shades over the earth, these insects are heard, rather than seen, buzzing through the air, in quest of their favourite haunts. They seldom attack a plant before it is 18 months old, or has some considerable thickness of stem to play upon, and in their labours, they always select, as the most valuable part, that portion of the stem which lays immediately below the upper leaves, where the substance is as yet green and soft, and where bark has not yet formed. To force asunder the rind of the stalk, and open a passage down the interior, they employ the single horn, situated on the centre of the head, and so well do they ply this powerful little weapon, that within an hour, or even less, from the commencement of operations, they will have made an aperture, and introduced themselves within the body of the plant, when they immediately begin to work their way downwards, through the centre and most tender part. The leaflet bursting from the crown of the young tree, is generally destroyed by them, which of course, keeps the plant back in its growth for some little time, perhaps for several months, by which period, a new leaf will grow, to run the same risk as its predecessor. A Cocoanut plant is naturally hardy, and it must be eaten through, and cut open a number of times, before it will die. The tree, however, often does die, even when it is in bearing, though this happens but rarely. If the Cooroominea be not detected, and removed the morning following its entrance, it will reach down to the root, turn about, and make its way out in search of another plant.

Their object, in thus entering the plant, is doubtless food, for no eggs have ever been discovered in these holes, and the

fibrous substance of the stem is found ejected, evidently after having been masticated, in a finely divided state, similar to coir fibre.

It is very rare indeed, that more than one beetle is found attacking a plant at the same time, though a few cases are known, where two or three have been removed from one hole. The ordinary method of extracting the insects from the cavities, followed by the natives, is by splitting open the stem, from the hole downwards, with a cattie or large knife, until the beetle can be taken out by the finger. This cutting open the young tree, of course greatly disfigures it, and must necessarily retard its growth; still this is deemed of far less consequence than the destruction of the insect, which, if suffered to escape, is sure to attack other plants, and in the end multiply in numbers. An improvement has been made in this process of removal, by a gentleman owning tracts of Cocoanut trees, on the Eastern coast of the Island, where it appears, the Cooroominea is also numerous; and this improvement consists in introducing down the aperture a long iron-wire, with a barbed end, and this barb or hook being driven down briskly, enters the hard back of the insect, and enables the operator to draw out the intruder, without injury to the plant. The writer has seen as many as fifty of these beetles, collected from a field of not more than 10 acres, during one morning. The finest and largest plants are generally selected in preference to others, less vigorous of growth; indeed the Cooroominea, seldom attacks any that are diminutive in size, and of tender age. It has not yet been ascertained, where these insects usually deposit their eggs, though it is believed, with good reason, that they are placed in very light soil, or decayed vegetable matter, for in such places the grub is often found issuing from the earth, and it does not appear too much to suppose, that the beetle is endowed with sufficient instinct to know, that in depositing

its eggs amongst decayed vegetation, it leaves them in a place most favourable for their maturing for the nourishment of the grubs.

The native cultivators are of opinion, that the unusual numbers of the Cooroominea observed this year, are entirely owing to the application of manure, and to the plants being kept quite freed from small jungle and weeds; pointing, in illustration, to their own gardens, which are left in an almost wild state, and which certainly suffer but little from the ravages of the insect. There may possibly be some truth in this, for although fields not manured have been attacked indiscriminately with others, still the various decomposed matters employed as manure, may attract the beetles to the vicinity; and as regards the clearing round the plants, the writer has certainly seen a field where the small jungle was allowed to grow to some height, situated next to a field of well cleaned nuts—these latter were all attacked, but in those under weeds not a Cooroominea was seen. Whether it was that the unweeded nuts were not large enough to attract the insects, or that the tall jungle prevented them from flying amongst it, cannot well be decided as yet.

Many and various have been the schemes devised for warding off the attacks of this insect, but all have apparently failed. Strongly scented oil, paint, chunamb, and even coal tar, have been successively applied, but all with equal failure. Coir fibre has been tied round the tender and most accessible parts in the hope of entangling the beetles amongst it, but this too has failed, and we are still without any means of defending the young plant from its destroyer.

It is to be hoped, that these observations may cause enquiry, and lead to experiments by others which may prove of more effect than those enumerated above, for unless the beetle can be kept from the plants, it will be next to hopeless to attempt to cultivate the tree, with a view to profit.

At this present time, there cannot be less than 3,500 acres of Cocoanut under cultivation by Europeans in the Western, Northern and Eastern Provinces, who may have sunk upon them a capital of about £30,000.—It is believed that the planters of the Northern districts of the Island have not suffered from this annoyance, but independently of them, there must be not less than £25,000 in jeopardy from the attacks of this apparently insignificant insect.

ON THE STATE OF CRIME IN CEYLON.

BY THE HON. MR. JUSTICE STARK.

(Read on the 1st August, 1845.)

At the opening of the last General Meeting of the Society, I had occasion to remark the great deficiency of statistical information in the Colony. The observations then made, apply to the subject before us; but with a view to encourage contributions on this important matter, I have thrown together some facts collected out of documents passing under my notice.

Tables I. and II. shew the number of cases on the Calendars of the Supreme Court, in the years 1834 and 1835, and in the years 1841 and 1842, the number of persons then accused, and the numbers tried and convicted, with the offences of which these were found guilty.

Table III. shews the state of the several Circuits in reference to the same particulars, and the remaining Tables carry the details into the several districts in the years 1841 and 1842.

An opportunity is thus afforded for instituting a comparison of the above particulars, not only in the successive years named, but also as regards the Island, and its larger divisions after the lapse of the seven years' interval; and as the Supreme Court has a jurisdiction in all cases of crime, which is exclusive where the offence charged is punishable with death, or transportation, or imprisonment for more than 12 months, the Tables, though confined to the proceedings of that Court, may assist in forming some idea of the state of crime throughout the Island.

TABLE I.

Year.	No of Prosecutions.	No. of Prisoners.	No. Tried.	No. Convicted.	Offences: Against the Person.	Offences: Against Property. With violence.	Offences: Against Property. Without violence.	Offences: Other offences.
1813	103	299	187	109	20	86	1	2

The above year refers only to the Maritime districts of the Island, and is also exclusive of Colombo.

Year.	No of Prosecutions.	No. of Prisoners.	No. Tried.	No. Convicted.	Offences: Against the Person.	Offences: Against Property. With violence.	Offences: Against Property. Without violence.	Offences: Other offences.
1834	269	544	421	286	61	70	89	66
1835	223	418	317	209	58	56	72	23
1841	176	397	310	155	32	64	50	9
1842	209	539	368	158	44	76	35	3

TABLE II.

Convictions.	1834	1835	1841	1842
Murder	3	8	3	9
Manslaughter and culpable homicide	5	8	11	8
Administering poison	1	0	0	0
Rape	3	1	0	1
Decoying away child	1	0	0	0
Assault	48	41	18	26
	61	58	32	44
Robbery or assault and robbery	17	33	34	45
Burglary	50	22	30	31
Arson	3	1	0	0
	70	56	64	76
Theft	62	37	35	12
Embezzlement	1	2	0	2
Receiving stolen property	20	18	14	13
Forgery	3	15	1	6
Fraud	3	0	0	2
	89	72	50	35
Perjury	22	9	0	2
Prevarication	0	1	3	0
Conspiracy to defraud, &c.	3	0	0	0
Offences against the Coin	3	0	2	0
Breach of penal Ordinance	7	5	4	1
Escape	31	8	0	0
	66	23	9	3
	286	209	155	158

TABLE III.

Year	District	No. of cases.	No. of Prisoners.	Nos. Tried.	Nos. convicted.
1834	District of Colombo	61	121	95	72
	Northern Circuit	60	145	110	84
	Southern do.	108	214	165	91
	Eastern do.	40	66	51	39
		269	544	421	286
1835	District of Colombo	49	80	54	35
	Northern Circuit	59	117	83	57
	Southern do.	71	140	111	67
	Eastern do.	44	81	69	50
		223	418	317	209
1841	District of Colombo	45	91	58	32
	Northern Circuit	47	109	87	36
	Southern do.	43	115	96	54
	Eastern do.	41	82	69	33
		176	397	310	155
1842	District of Colombo	73	161	99	39
	Northern Circuit	47	148	98	52
	Southern do.	42	146	120	47
	Eastern do.	47	84	51	20
		209	589	368	158

TABLE III.—*continued.*

Year	District	*Homicide and Murder.*	*Other Offences against the person.*	*Offences against Property: With violence.*	*Offences against Property: Without violence.*	*Other offences.*	*Total No. convicted.*
1834	District of Colombo...	5	18	7	24	18	72
	Northern Circuit......	0	11	43	11	19	84
	Southern......	0	13	13	42	23	91
	Eastern......	3	11	7	12	6	39
1835	District of Colombo...	4	15	1	13	2	35
	Northern Circuit......	4	7	28	11	7	57
	Southern......	2	16	16	22	11	67
	Eastern......	6	4	11	26	3	50
1841	District of Colombo. .	7	2	7	11	5	32
	Northern Circuit......	2	1	26	7	0	36
	Southern......	0	12	21	17	4	54
	Eastern......	5	3	10	15	0	33
1842	District of Colombo...	3	3	19	11	2	38
	Northern Circuit......	1	3	37	11	1	53
	Southern......	9	13	17	9	0	48
	Eastern......	4	8	3	4	0	19

TABLE IV. (*a*) District of Colombo.

Year	District	No. of Cases.	No. of Prisoners.	Nos. Tried.	Nos. Convicted.	Offences
1841	Colombo North and South	30	59	24	16	1 Manslaughter 2 Assault 1 Robbery 1 Burglary 3 Theft 6 Possession of stolen property. 2 Offences against the coin
	Negombo	5	13	13	10	4 Manslaughter 5 Burglary 1 Possession of stolen property
	Caltura	6	6	5	2	1 Manslaughter 1 Theft
	Ratnapoora	4	10	5	1	Manslaughter
1842	Colombo North and South	36	76	46	18	1 Manslaughter 2 Assault 5 Burglary 6 Theft 2 Possession of stolen property 1 Embezzlement 1 Perjury
	Negombo	8	12	7	2	Manslaughter
	Caltura	10	17	11	4	1 Burglary 1 Assault 1 Embezzlement 1 Breach of Penal Ordinance
	Ratnapoora	18	54	36	15	5 Burglary 8 Robbery 1 Theft 1 Possession of stolen property

TABLE IV. (*b.*) NORTHERN CIRCUIT.

		No. of Cases.	*No of Prisoners.*	*Nos. Tried.*	*Nos. Convicted.*	
1841	Chilaw and Putlam	4	6	6	3	Assault and robbery
	Manar	3	10	9	0	
	Nuwerakalawiye	4	7	7	5	1 Manslaughter 3 Burglary 1 Theft
	Jaffna	6	9	6	4	2 Burglary 1 Theft 1 Possession of stolen property
	Wallegama	10	36	29	10	5 Burglary 3 Assault and robbery 1 Theft 1 Forgery
	Waddemoratchy	1	3	0	0	
	Tenmoratchy	5	14	8	8	1 Burglary 1 Assault 5 Assault and robbery 1 Possession of stolen property
	Islands	2	2	2	2	1 Burglary 1 Possession of stolen property
	Wanny	1	6	6	1	Burglary
	Trincomalie	3	4	4	1	Manslaughter
	Batticaloa	8	12	10	2	Burglary

Year	District	No. of Cases.	No. of Prisoners.	Nos. Tried.	Nos. Convicted.	Offences
1842	Chilaw and Putlam	4	17	14	9	Assault and robbery
	Manar	3	7	6	5	1 Assault 4 Robbery
	Nuwerakalawiye	3	11	4	0	
	Jaffna	8	21	7	2	Theft
	Wallegam	2	5	5	5	1 Theft 4 Forgery
	Waddemoratchy	6	23	10	4	2 Assault and robbery 2 Possession of stolen property
	Tenmoratchy	8	42	39	21	2 Assault 16 Burglary 1 Assault and robbery 1 False personation 1 Perjury
	Islands	2	3	2	1	Manslaughter
	Wanny	0	0	0	0	
	Trincomalie	5	9	4	3	Assault and robbery
	Batticaloa	6	10	7	2	Burglary

TABLE IV. (c.) SOUTHERN CIRCUIT.

Year		No. of Cases.	No of Prisoners.	Nos. Tried.	Nos. Convicted.	
1841	Amblangodde	8	26	19	9	1 Assault 4 Assault and robbery 4 Breach of Penal Ordinance
	Galle	7	15	10	6	3 Assault 3 Burglary
	Matura and Tangalle	26	72	65	37	8 Assault 3 Burglary 11 Robbery 14 Theft 1 Possession of stolen property
	Hambantotte	1	2	0	2	Theft
1842	Amblangodde	17	60	45	13	7 Murder 3 Assault 1 Theft 1 Possession of stolen property 1 False personation
	Galle	10	31	23	10	7 Assault 1 Robbery 2 Possession of stolen property
	Matura and Tangalle	14	54	51	23	2 Murder 2 Assault 1 Rape 15 Robbery 1 Possession of stolen property 2 Forgery
	Hambantotte	0	0	0	0	

TABLE IV. (*d.*) Eastern Circuit.

Year	District	No. of Cases.	No. of Prisoners.	Nos. Tried.	Nos. Convicted.	Offences
1841	Kandy North and South	10	16	14	13	1 Assault 1 Robbery 10 Theft 1 Possession of stolen property
	3 and 4 Korles	3	6	6	1	Theft
	7 Korles	11	20	12	6	2 Murder 1 Assault 2 Robbery 1 Possession of stolen property
	Matelle	4	10	9	4	1 Murder 3 Assault and robbery
	Nuwera Ellia	5	14	14	2	1 Assault 1 Theft
	Badulla	6	11	9	7	2 Manslaughter 3 Burglary 1 Robbery 1 Possession of stolen property
1842	Kandy North and South	14	30	22	10	2 Manslaughter 6 Assault 1 Robbery 1 Theft
	3 and 4 Korles	4	5	4	3	1 Manslaughter 2 Possession of stolen property
	7 Korles	10	14	8	1	Assault
	Matelle	11	19	9	4	2 Manslaughter 2 Burglary
	Nuwera Ellia	3	2	2	1	Assault
	Badulla	6	14	7	1	Possession of stolen property

These Tables shew, that in the year 1834 there were 269 cases on the calendars, and 544 prisoners or persons accused, of whom 421 were tried, and of these 286 were convicted; and in the year 1835 there were 223 cases and 418 prisoners, of whom 317 were tried, and 209 convicted. Of those convicted in the year 1834, there were 3 found guilty of murder, 5 of manslaughter and culpable homicide, and 53 of other offences against the person, 159 of offences against property, being 70 with violence, and 89 without violence, and 66 of other offences not included in the above classes. Of those convicted in the year 1835, there were 8 found guilty of murder, 8 of manslaughter and culpable homicide, and 42 of other offences against the person, 128 of offences against property, being 56 with violence, and 72 without violence, and 23 of other offences.

In the year 1841, there were 176 cases and 397 prisoners, of whom 310 were tried, and 155 convicted; and in the year 1842, there were 209 cases and 539 prisoners, of whom 368 were tried, and 158 convicted. Of the latter there were 9 found guilty of murder, 8 of manslaughter and culpable homicide, and 27 of other offences against the person, 111 of offences against property, being 76 with violence, and 35 without violence, and 3 of other offences: and of those convicted in the year 1841, there were 3 found guilty of murder, 11 of manslaughter and culpable homicide, and 18 of other offences against the person, 114 of offences against property, being 64 with violence, and 50 without violence, and 9 of other offences.

Table III. shews the number of cases and the number of persons charged, tried, and convicted, in the District of Colombo and different Circuits, in the several years before mentioned; and that of the aggregate number found guilty in the years 1834 and 1835, there were in the district of *Colombo* 107, of whom 9 were convicted of homicide and

murder, and 33 of other offences against the person, 8 of offences against property with violence, and 37 without violence, and 20 of other offences:—in the *Northern* or Malabar and Moor districts, there were 141, of whom 4 were convicted of homicide and murder, and 18 of other offences against the person, 71 of offences against property with violence, and 22 without violence, and 26 of other offences:—in the *Southern* or Singhalese districts, there were 158, of whom 2 were found guilty of homicide, and 29 of other offences against the person, 29 of offences against property with violence, and 64 without violence, and 34 of other offences;—and in the *Eastern*, or interior districts, there were 89, of whom 9 were found guilty of homicide and murder, and 15 of other offences against the person, 18 of offences against property with violence, and 38 without violence, and 9 of other offences. And of the aggregate number convicted in the years 1841 and 1842, there were in the district of *Colombo*, 70, of whom 10 were found guilty of homicide and murder, and 5 of other offences against the person, 26 of offences against property with violence, and 22 without violence, and 7 of other offences:—in the *Northern* circuit there were 89, of whom 3 were found guilty of homicide, and 4 of other offences against the person, 63 of offences against property with violence, and 18 without violence, and 1 of other offences:—in the *Southern* circuit, there were 102, of whom 9 were found guilty of homicide and murder, and 25 of other offences against the person, 38 of offences against property with violence, and 26 without violence, and 4 of other offences;—and in the *Eastern* circuit there were 52, of whom 9 were found guilty of homicide and murder, and 11 of other offences against the person, 13 of offences against property with violence, and 19 of offences against property without violence.

It thus appears, that there has been a decrease in the number of cases on the calendars, in the number of persons accused, and in the numbers tried, and convicted; and this diminution is observable generally throughout the Island, except in Colombo and the interior districts, where the number of cases and the numbers accused, have maintained themselves at their former amount. On the other hand we perceive, that the ratio of prisoners to each case is on the increase, the proportion in 1834-5 being in the ratio of about 2 persons to each case, whereas in 1841-2 it was about 2½, and both the Northern and Southern portions of the Island are above that average; and though the numbers found guilty of the crimes of theft, embezzlement, and receiving stolen property, as also of assault and offences against the person generally, have diminished, yet the numbers found guilty of murder and homicide, and of robbery, burglary, and other offences against property with violence, have increased, particularly in Colombo and the Southern districts:—so that while crime is thus less indeed in the gross amount, it has increased in violence or atrocity, and the peculiar character of crime in this country, that of being committed not by single solitary individuals, but in companies or bands, has become more strongly displayed.

It further appears, that the proportion of persons found guilty of offences against property, as compared with the numbers found guilty of offences against the person, has considerably increased—except in the interior. Such progress may and perhaps commonly does, co-exist with advancing civilization; and so we find that in England, offences against property are nine times more numerous than offences against person, and in Scotland about 2½, while in Ireland generally, the proportion is nearly equal; and in Tipperary, which may be regarded as at the bottom of the series, the odds are quite the other way: but in itself it can denote only an increasing

desire of gain. In this country in 1834-5, the proportion generally was about 2½, and in 1841-2 it was about 3; but the Southern districts have fallen below this average, and the interior or Kandy districts still more; while on the other hand, in the Northern districts (which were above the average in 1834-5) the proportion has risen as high as in England.

The population of the districts last mentioned, is different from that of the other parts of the Island, in origin, language, and habits; and crime in the North consists principally of burglary, and other offences against property, with violence, to which would formerly have been added the cruel and daring crime of plagiary, or kidnapping; whereas in the other parts of the Island, crime presents no settled character, but, generally speaking, offences against the person, and offences against property, with violence and without violence, may be regarded there as in nearly equal proportions, with a tendency or preponderance, in the interior or Kandy districts, towards offences against the person, and in Colombo and the South, to offences against property with violence. And supposing that the thirst for gain, which is so characteristic of the low country, were to become general, still it is probable that the Northern districts would remain distinguished from the rest of the Island—for daring and combination. Next to them, would be the inhabitants of the interior, or Kandy districts; and next, the low country people of the South, who are formidable, not from native force of character, but from adventitious circumstances, among which must be placed the multitude of escapes from justice. In September 1841 there were, according to the Government Gazette, 17 at large, in September 1842 the number had increased to 41, and in September 1843 it was 53, namely 1 from the year 1839, 8 from 1840, 12 from 1841, 14 from 1842 and 18 from 1843, and of those described in the current Gazettes, there appears one who had twice escaped, was twice punished, and being

afterwards convicted of robbery, escaped again before sentence. Escapes on a scale like this must be in every respect injurious—the administration of justice is rendered nugatory, opposition to the laws is engendered, the connexion between crime and punishment is severed, and among the escaped there must be many a Kurupunchy, the head and nucleus of a gang.

There cannot be a doubt also, but that the use of the lash, as formerly inflicted, though from the state of our gaol discipline, and the want of proper secondary punishments, sometimes unavoidable, is in its ultimate result, pernicious to the character of the delinquent, and by consequence, injurious to society: by the enduring marks left, it destroys every prospect of return to future usefulness, dissolves the last ties which united the sufferer to his fellows, and creates in him a deep feeling of animosity against them:—the law has done to him what never can be undone, and the miserable offender finding no place for repentance, though he seek it carefully with tears, betakes himself to the jungle, where like Esau, he lives by his sword, and becomes a terror to all around.

Of the state of education among the unhappy inmates of our gaols we have few data, but from returns made to me at my request when on Circuit, it appears that out of 120 prisoners in the gaol of Kandy on the 9th August 1843, there were 76, or about *two-thirds* who could neither read nor write, and out of 100 in Jaffna gaol on the 30th January 1844, there were 52 or about *one-half*, which was also the proportion in Wellicadde Gaol, Colombo, according to the Return of the Fiscal to the School Commission of 16th August 1844, there being then in that establishment 145 prisoners, of whom 72 could neither read nor write, whereas in England the proportion of uninstructed to the entire number of offenders is about one-third, and in Scotland about one-fifth, besides the difference of quality in the education, and the difference of age of the offenders.

From the Fiscal's Return last mentioned, it appears that of the 145 prisoners, there were 43 under twenty-five years of age, 80 between that time and forty, and 22 above forty years old, though perhaps the statement must be received with caution, from the want of correct registers. It makes the greatest amount of crime between the ages of 25 and 40, and about one-sixth of the whole number of offenders above 40 years of age. The same general fact appears from another report of the Fiscal, where the average age of all the prisoners taken together, was about 30, and that of the Singhalese and Malabar prisoners taken by themselves about 35. In Scotland, crime appears greatest between 20 and 30, and there is perhaps but one-ninth of the offenders above 40 years old. The like appears in some of the agricultural counties of England; in others, as Warwick, Worcester, Wilts, about one-half the total number of persons committed are between 15 and 25 years of age; and in others, as Kent, there is more than one-fourth between the ages of 15 and 21. It would be difficult to say in all cases, how much of this difference depends on the growth of crime, and how much on the period of its detection; but in this country it must be mainly owing not to slowness of growth, but to inactivity in checking it.

The return states, that the prisoners were all males: there were then no females in the gaol. From reports in the year 1833, it would appear, that out of 923 offenders, then in the several gaols throughout the Island, there were

	Males.	*Females.*
For Felonies	639	16
——Misdemeanours	230	38
		Total—54

which makes the number of females but 1-16th of the entire number of offenders—very different this from the county of Stafford in England, for instance, where out of the same

number of offenders in the year 1840, there were 140 females; or Lancashire where females constitute about a fifth of the total number of offenders, or Wexford on the Irish coast, where they sometimes constitute about one-third. The circumstances of the different places are indeed very different, and it is probable that the proportion in this country in general is favourable.

The Fiscal's return does not set forth the religion professed by the prisoners; but of the 76 uninstructed in the gaol of Kandy, in the year 1843, there were

	No. of Pris.
66 Budhists out of........................	100
6 Mahometans..........................	10
2 Roman Catholics........	7
2 Protestants	3
	120

and of the 52 in Jaffna gaol there were

	No. of Pris.
48 Gentoos out of........................	95
2 Budhists..............................	5
1 Mahometan..............................	2
1 Roman Catholic........	7
Protestant prisoner.....................	1
	110

from which we might infer that about nine-tenths of the offenders are Budhists and Gentoos, and 4-5ths of the remaining tenth Mahometans and Roman Catholic.

The relative proportions between the commitments, trials and convictions, are very remarkable. In none of the years named, does it appear that all who have been committed have been put on their trial; and of the number tried, there has latterly been about one-half, or rather, but one-third convicted. Such a result is painful, whether we regard the acquittals as right or as wrong—either way;—and it contrasts strikingly with a country like Scotland, where 3-4ths at least of those committed, are sure to be convicted, and men speak of an escape

from the ministers of the law there as they did in olden times, of an escape from the pursuing sleuth bratch, "siker of scent, to follow them that fled."

The average proportion of persons committed in England and Wales to the total population, is commonly reckoned as about 1 in 630, and convictions as about 1 in 1,000 inhabitants. The proportion of both is perhaps favourable here in this Colony, but to determine them with accuracy we should have returns from the local Courts and population lists on which we could rely.

We are here indeed, as in almost every branch of statistical enquiry, forcibly reminded that much remains to be done to ascertain the condition, physical and moral, of the various people of this interesting country—to impress upon them some unity of sentiment and some community of feeling—and to elevate the character, national and individual, of all.

But in the meantime, if crime is increasing in violence and effrontery, and there be that love of money which is the root of all the evil,—if the old be old in guilt, and one-half or two-thirds wholly unable either to read or write,—if nine-tenths of the offenders are Budhists and Gentoos, and 4-5ths of the remaining tenth Mahometans and Roman Catholics,—do we not hear in these things a loud cry to renewed exertions in the cause of education, on the one hand, and for increased means of protection to person and property on the other;—and are not the castes and outcasts, in language not to be misunderstood nor disregarded, calling for the abolition of distinctions, which being at variance with the progressive civilization of the Western nations, act on the system now being established here like dead flies in the apothecary's ointment; and for opening up to all the way to honest wealth, in the various stations and occupations of social life, that instead of ignorance, indolence and crime, each may take his place as living and intelligent materials in the edifice of society, to his own happiness and to the common profit of all.

ACCOUNT OF SOME ANCIENT COINS.

BY S. CASIE CHETTY, ESQ.

To the Secretary of the Ceylon Asiatic Society.

SIR,—The accompanying 25 copper coins; which I have the honor to present to the Society, form part of a hoard discovered at Calpentyn, on the 6th of January 1839, by some Moormen, while employed in digging a grave in the burial ground attached to their principal Mosque in the town. They were found in a *chatty* buried in the earth, at the depth of three feet from the surface; and their number was upwards of 5,000. I have no reason to suspect them to have been the offerings of devotees to the Mosque, which was founded only since the Dutch conquest. It is very probable that they were buried on the spot by the original owner for safety sake, as no practice was at one time more common amongst the natives than that of hiding their treasures in the earth.

As the Society would, no doubt, wish to be furnished with some account of the origin and history of the coins in question, I beg to submit a few remarks, which, brief and imperfect as they are, may possibly tend to assist any further researches which may be made.

The coins in question, are manifestly of very great antiquity, and appear to have been in extensive circulation, for they are not only frequently met with in Ceylon, but also almost in every part of the south of India. They are found either of gold, or copper. The gold coins, however, are very scarce, and the metal rather inferior, while the copper ones occur in abundance, and the metal is considered so superior, that they are much sought for by goldsmiths for mixing them with gold, in the manufacture of *Tambac* rings.

As it is usual with the ignorant portion of the natives to attribute the formation of all things, of which the origin

is lost in the obscurity of antiquity, to demons, they call these coins by the names of *Pai kash,* or the demon's money, and *Paiperumán kash,* or the demon king's money. I have also heard some call them *Ravanen kash* or Ravana's money.

The characters stamped on them are *Nagari or Hindi;* but my very slight acquaintance with those characters will not permit of my making any attempt at decyphering and translating them. The following note by the late Mr. Prinsep, Secretary of the Calcutta Asiatic Society, on two coins of this description, one gold, and the other copper, which I transmitted to that institution, through the late lamented Governor Sir Wilmot Horton, however, throw some light on them, and I have therefore taken the liberty to transcribe it here.

"The two coins transmitted by His Excellency the Governor of Ceylon, belong to the class described by Mr. Wilson in the seventeenth volume of the Researches, and depicted on plate V., figures 109 to 113, which are stated, like the present coins, to have been found by Colonel Mackenzie, at Depaldinna, No. 3, according almost exactly with the present copper coin, is a drawing of one found at Kandya in Ceylon."

"Mr. Wilson does not attempt to explain them further, than that they evidently belong to a Hindoo dynasty, either on the Island of Ceylon, or in the south of the peninsula. The letters are distinctly Hindi in all, though it is difficult to make out their purport. The word "sri" is also evident in all of them.

"Description.

"No. 1. A gold coin, weighing 60 grains.

Obverse. A male figure, seated in the Indian manner with *dhoti.** Left hand raised, and face looking to the left on the side.

* The sitting figure is no doubt Hanuman. S. C. C.

The Nagari characters *Sri Lankeswar ?**

Reverse. A rude standing figure,† with a flowing robe, right hand extended over two emblems.

Left hand supporting a crown or globe? Beneath a scroll, with circles or flower on the right.

No. 2. A copper coin very similar, but more rude. The inscription on the observe is Srignyadymth? On the reverse, the standing figure as before.

"In Davy's Ceylon, p. 245, will be found a drawing, of an antique gold coin, called a Dambadinia Rhatra (*rathra* gold,) which was found in the neighbourhood of Dambadinia, in the Seven Korles, a place of royal residence, (no doubt identical with Dipaldinna of Colonel Mackenzie). The drawing of this coin is precisely similar to those of Plate V. and to the one now before the Society, and so is the copper coin alluded to by Davy, as the Dambadinia chally (chally, means copper.)

"Davy does not seem to have comprehended either the devices, or the characters on his coin, for he has reversed the engraving of the side bearing the inscription, and he supposes both to be mere hieroglyphics. To an eye accustomed to such objects, however, the standing and sitting figures are very evident, as are the Nagari characters, although their purport is not so clear; indeed, of the half dozen, to which we can now refer, no two seem to bear the same name; nor are we acquainted sufficiently with the ancient history of Ceylon, to be able to fill up the doubtful names of the coins from any well certified list of princes of Hindu dynasties in Ceylon, of the *Sooreawansé* (or Surybansé) race."

The Singhalese, as stated by Dr. Davy, do call these coins by the names of "Dambadeniya Ratran" and "Dambadeniya challé," and persuade themselves that they were struck at Dambadeniya, when it was the capital of their kings in the 13th century; but several circumstances lead me to doubt the

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* The prosperous Lord of Lanka or Ceylon. S. C. C.

† The standing figure is Vishnu.

truth of this statement: first, the use of the *Nagari* instead of the *Pali* or *Singhalese* characters in the inscriptions; secondly, the figures of Hindoo deities being stamped on them, and not the device of either the sun, or lion, which were the peculiar arms of the *Wijayan* Sovereigns; and lastly, the omission of all mention in the history of the Kings who reigned at Dambadeniya, regarding the establishment of a mint there, under their Government. While, however, I reject the claims of the Singhalese to a Singhalese origin of these coins, I am sorry I have nothing certain to offer in its room. If a conjecture may be hazarded, I should be inclined to trace their origin to some of the Tamil Kings who had possession of the Island at one time. On my shewing one of the coins to a Hindoo goldsmith from Kailpatnam, a few years ago, he informed me, that it was supposed in his part of the country to have been the coinage of a certain *Chóla* prince, named *Allala.* May it not be possible that this *Allala* was the *Ellala* or *Ellaro* of the Singhalese, who "invading this island from the Chola country, for the purpose of usurping the sovereignty, and putting to death the reigning King Aselo, ruled over the kingdom for forty years,"* and who might have struck the coins in question, in commemoration of his splendid conquests in Ceylon. If this hypothesis could be admitted, it would fix the date of these coins between the years B. C. 205 and 161.

Wishing your Society every success in the prosecution of its laudable objects.

I remain, Sir,

Your obedient humble servant,

SIMON CASIE CHETTY.

Calpentyn, September 8, 1845.

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* Turnour's Mahawanso, p. 128.

REMARKS ON THE COLLECTION OF STATISTICAL INFORMATION IN CEYLON.

BY JOHN CAPPER, ESQ.

(Read on the 1st November 1845.)

It is within the memory of most of us, that the labours of the statist may be said to have commenced.

Until these few years past, it was usual to account them as uninteresting, and entirely devoid of all practical utility: the laborious enquiries, however, of the London Statistical Society, as well as of its provincial branches, have been the means of opening up such a mine of unexplored information, with reference to the moral and physical condition of the great mass of the population of large towns, that whilst the public have been astonished at the facts brought to light, it has at the same time acknowledged the service rendered by the labourers. It is to such enquiries that we may trace the appointment of "the Committee on the health of Towns" by the House of Commons: and since then, the establishment of public baths and wash-houses for the poor, and of the formation of the Sanatarium for the middle classes.

In Ceylon, as was justly remarked by our President, in his opening address, little, if any thing, has been yet attempted in the way of statistical research, the fields of information are to this time untrodden, and although there are many circumstances in this Colony calculated to discourage the labourer and perplex his enquiries, still much may be accomplished, certainly quite enough to repay him for his toil.

The progress of a nation or a Colony cannot be rightly appreciated, without statistical data whereon to found conclusions, and there can be little doubt but that Governments would do well to lend their hearty co-operation by giving

the fullest publicity to all documents connected with the State, and by collecting from the authorities of districts such data as would be easily accessible to them, touching the moral and industrial statistics of the people.

Taking this view of the case, I intend now to point out what can be done in this Colony, with present available means, and what might be done with further assistance.

I will commence with vital statistics; and here we at once find serious obstacles in our way. The Population Tables of this Island cannot be looked upon as in any way approaching correctness, whilst their sub-divisions into occupations are little better than mere guess work. Constructed as in the departmental service of our government, with its many ramifications of Agents, Modliars, Aratchies and Vidahns, it would appear at first sight, as though the task of compiling these tables correctly, were easy enough, for it is pretty generally known, that the Headmen are thoroughly well acquainted with every thing, and every person within their districts. But on the other hand, unfortunately, returns from such people, can seldom be depended on, for, added to their natural dislike to trouble, they look upon the collection of such information with suspicious eyes—and are apt to imagine, that we shall feel jealous of any large increase in their numbers. Were the authorities to attach more importance to these details, and to insist on greater accuracy, under pain of their displeasure, much more might undoubtedly be accomplished. I may here remark, that the Population of Ceylon in 1841, was stated to have been 1,365,779, and in the following year at not more than 1,337,032. The Island could not have lost 28,747 inhabitants during the year; it follows therefore, that one of these returns must have been greatly incorrect.

It would not be a very difficult task for Government to obtain returns of the age and occupations of persons dying in each district, and these would afford us the means of

ascertaining the healthiness or unhealthiness of the various parts of the Island in reference to the duration of life. Returns of the mortality amongst the troops at the different stations would throw some light on their *comparative* healthiness, though it would not do to take such returns as data for the entire European population, for the habits of most of the common soldiers are unfavorable to health in a tropical climate.

It would also be very desirable to keep a record of all Births of European descent, with a view to shew the relative proportion of males and females, and thus throwing some light upon a question, lately raised at home as to the effect of tropical climates upon Europeans, in the relative production of the sexes. It has been advanced by the French statists, that the consequence of a tropical residence is to throw the preponderance of births on the female side, contrary to the law in northern latitudes; but this opinion would not appear to be borne out by either Ceylon or Madras, where a somewhat hasty glance at the records of births in our possession, would go to prove that, as in Europe, the balance is in favour of the male sex. During a period of 10 years, the average result in this Island, is at 122 males to 100 females.

The Educational and Criminal statistics of this Colony, have already been the subject of a Paper by our President, and it is therefore hardly necessary for me to recur to the matter at this time, unless to express my conviction of the importance of the enquiry, an importance equalled only by the difficulty of obtaining correct data in reference thereto. It is, however, a subject well worthy of our attention. At a future time, we may look for returns from the inferior Courts, where a vast amount of crime must necessarily come under the surveillance of the Magistrates, especially since the establishment of the new Police force.

Of the very close connection existing between crime and ignorance, there can be but little doubt, and it is to be hoped that the gathering together of facts and figures, bearing upon the subject, may not be abandoned.

It would be interesting in the extreme, to peruse tables shewing the number of schools and scholars, in each district, in juxtaposition to returns of the extent and nature of crime in the same places.

Another branch of enquiry, which would serve as an index to the progress of the Colony, is the increase in Internal communication and Island traffic. There cannot be a surer, a safer criterion, whereby to judge of the prosperity of a people, than the improvements effected, and the facilities afforded in keeping up the communications between one district and another. Roads and Canals have not inaptly been termed, the veins and arteries of a country, and in proportion as they are attended to, will the general system be found to flourish. They are at once the type, and the cause of civilization.

Returns from the Kandy and Galle Coach offices, of the yearly transit of passengers, will give us an idea of the extension of communication as regards Europeans. and the upper classes of natives. Returns from our Post office, which I know would be gladly afforded, might throw further light on this branch of enquiry, by shewing the steady increase of internal communication by letters, one of the surest guides to the growing prosperity of a country. The number of Cart licenses annually issued, would form some criterion as to the increase of traffic, out of large towns, but not so fully as might be desired, because many cart owners in busy seasons will work their bandies more frequently with relays of cattle, whilst bazaar keepers often convey their goods to Kandy, in vehicles of their own, and of course without licenses. The only correct mode would therefore appear to

be, by ascertaining the actual number of carts passing, and repassing along the roads. This information, however, cannot be obtained from those who are best able to give it; the Toll-renters, because it is their policy that others should not know the extent and value of the traffic on any particular line of road. On the Kandy and Negombo roads, this might be accomplished by means of the Malay guard, stationed at the Bridge of Boats; the Corporal of the Guard could easily keep a tally, which might be recorded in a book, and by this means Government would better know the real value of the Tolls on that line of road.

The number of Dhonies registered in each year, would give us some idea of the capital invested in, and the extent of the coasting trade of the Island, though at the same time, it must be borne in mind, that much of the country carrying trade, is performed by Coast or Malabar Dhonies.

Attempts have been made by private parties, as well as by the Agricultural Society, to collect correct data, as to the number of acres under Coffee cultivation throughout the Island, but from a variety of causes, these have remained only attempts, and our information on this subject must for some time yet, be only approximations to the truth. It would be highly desirable, could we form a correct idea of the value of these properties, and this to a certain extent may soon be accomplished, now that our Custom House authorities have begun to publish returns of Coffee exported, distinguishing the Plantation grown from the Native kinds.

The extent of Cinnamon and Cocoanut land under cultivation, could not easily be arrived at, so much of these products are grown in a state bordering on jungle, where not a pice is spent on them.

As to the Sugar estates, from their limited number, a comparative centralization would be more easily registered.

The Custom House returns will afford us the means of watching, and recording the growing demand, for certain

goods of British manufacture, and while they shew so far the value of this Colony to the parent country, they will enable us to judge of the progress of civilized feelings, and civilized wants.

The annual increase in the Imports of the necessaries of life will of course, keep pace with the growing population, but it is to articles of luxury that we must look for the means of judging of the improved wants of the inhabitants of this Colony. Grey goods from England, and rice and cloth from the Coast, we shall find imported in a gradual ratio of increase, whilst Beer, Wine, Cutlery, Stationery and other articles, which in an European country would be considered in the light of mere necessaries, are here truly luxuries, and while we find them imported in rapidly increasing quantities, we cannot but look upon the fact as an indication of an improved taste, and of the spread of European wants and habits.

The growing amount of the revenue of a Government, does not at all times form a correct index to a people's prosperity. It would therefore be a matter worthy of investigation, for the statist to determine, how much of the increasing revenues of this Colony is derived from actual increased Imports and Exports, or from its general onward progress; and on the other hand, how much arises simply from heavier taxation. The knowledge of this would prevent any misconceptions as to our real prosperity, and this may readily be effected from published documents.

Any attempt at an analysis of the revenue derived from land taxation, must be carried on with assistance from Government, which would, no doubt, be readily accorded. These taxes would give us some useful information, relative to the supposed increasing cultivation of Paddy and other grains in Ceylon, and if the examination of them were carried on with due care, it might lead to some useful results.

The collection of facts bearing upon Atmospheric phenomena, has been referred by this Society to a Committee, who will, in due time, report the result of their observations. I would here only suggest, that amongst their labours, they should if possible include observations upon Electrical phenomena. Our acquaintance with this science is yet but in its infancy, nevertheless it already gives promise of being a most important branch of human knowledge, of shewing electricity to be a potent agent in a variety of forms, as well as a prime mover, in many of the great phenomena of nature. Regular observations upon the electrical state of the atmosphere, would probably tend to throw some light upon the origin and progress of epidemics, for in a country so near the Equator as Ceylon, this subtle matter must at times exist in great quantities, sufficiently abundant materially to affect the health of persons constantly exposed to its influence, and it may not be too much to suppose, that this abundance of electricity is the prime cause of the luxuriant vegetation which we meet with within the Tropics. That this subtle fluid has some sensible effect on vegetable life has been proved, or at any rate, been said to be proved, by actual experiment; one or two trials are already making in Ceylon, and it is to be hoped that others may follow.

I have now run through all the heads of enquiry, which would appear to present themselves to our research in Ceylon, where however, labours of this nature cannot be carried on to the extent, nor with the precision which characterizes the inquiries of the statist in European Countries. It is to be hoped, that this Society will prove a repository for the reception of facts from all parts of the Colony, and that researches so intimately connected with our prosperity in every way, may not be neglected by any who have it in their power to render the smallest amount of assistance.

ON BUDHISM, No. 2.

By the Rev. D. J. Gogerly.

(Read on the 1st November, 1845.)

In the former paper, I mentioned, that as Goutama had left his doctrines to be collected from discourses delivered on different occasions, so his laws for the regulation of his priesthood were not promulgated at once, in a finished code, but were delivered from time to time, as circumstances occurred, and were subsequently modified, to meet cases not previously provided for. His decisions respecting moral delinquencies are recorded in the first and second books on Discipline, being classified according to the nature of the punishments awarded to the offences, commencing with the four crimes visited with permanent exclusion from the priesthood.

Although I have retained the word Priest, in consequence of it being generally used by Europeans, it does not convey the proper sense of the original භික්ඛු *bikhu*, or to use the Singhalese form, derived from the Sanscrit, භික්ෂු *bikshu*, which signifies a mendicant. The *Bikshus* form a monastic order, being bound by vows of celibacy and poverty, and they understand the latter in the sense in which it is understood by Christian monks, as prohibiting the individual possession of property, although any monastery, or the order generally, may have large possessions. The whole order collectively, or a chapter of the order, is named a සංඝො Sangho, and for cases of discipline must not consist of less than five members. Goutama also instituted an order of nuns, subject to the same general laws as those instituted for the monks. The monastery or nunnery in which they reside

is called a Wihara or residence, and is known by Europeans as a Budhist Temple. The order of nuns does not exist at present in Ceylon.

In order to understand the nature of the laws binding the Budhist priesthood, and the manner in which they were enacted, extracts must be made from the two books named Pārājikā and Pachite, being the first and second Books of Discipline already referred to. As much repetition is found in these books, the extracts will be in an abridged form, yet carefully retaining the sense of the original, and I shall confine myself, in the present Paper, to extracts from the Parajika, with explanatory observations.

Upon the conclusion of the discourse, translated in the former paper, addressed by Goutama to the Bramin Weranja, in which he asserts his supremacy, the Bramin requested Budha, and his 500 attendant priests, to remain with him as his guests during the ensuing rainy season, to which he assented. But at that period a famine prevailed, in consequence of the crops having failed from blight and mildew, and the grain gathered in being of a light and inferior quality. The distress was great, vast numbers of the inhabitants being destitute of food, so that when the priests went into the city to collect alms for their support, they obtained nothing, and were compelled to live on some hard barley-cakes, used by a horse dealer as food for his horses. This they pounded in a mortar, it being too hard to be otherwise eaten. A conversation between Budha and one of his two chief priests is recorded, which, while it manifests the ignorance which prevailed at the time respecting the form of the earth, shews also the extent of the super-human powers supposed to be possessed by the Rahats, or those who had attained to perfect virtue.

During the famine Moggalāna came to Budha, and said, My Lord, there is a great famine in Weranja, and it is with

the utmost difficulty that the inhabitants can obtain a scanty subsistence. But the under surface of the earth is like virgin honey. Is it advisable that I should turn the earth over, so that the priests may be fed with the nutritious substance of the under surface? But, Moggalāna, if you do this, what will become of the inhabitants of the world? He replied, My Lord, I will cause a miraculous extension of one of my hands, so as to collect in that, all the inhabitants of the world, while with the other hand, I will invert the earth. Budha expresses no doubt respecting the nutritious nature of the under surface of the earth, nor of the power of his disciple to hold all the inhabitants in one hand, while with the other he turned the world upside down, but merely observed, It is not necessary, Moggalāna; I am not desirous that you should invert the earth; it will occasion much uneasiness and distress to its inhabitants. Very good, My Lord, shall I then take the assembled priests to Uttarakura, that they may there obtain food? It is not necessary, Moggalāna, I do not approve of your taking the whole of the priests to Uttarakura to obtain food.*

About the same period the other chief priest, Sariputta, meditated in private on the reasons why the priestly order (බ්‍රහ්මචරියං bramachariyan, course of purity) instituted by some Budhas, continued to exist during a long period, while under other Budhas it was but of short duration. In the

* "A few words may be necessary in explanation. Budhistical writers represent the system of the earth, including the sun, moon and stars, as being like a large bowl, the sides of which form a circle of solid rock, rising 82,000 yoduns above the surface of the sea, and being 3,610,350 yoduns in circumference: the yodun being, according to Singhalese measurement, 16 miles in length, or about 13 miles English. In the centre is placed the mountain Maha Meru, which is 160,000 yoduns high, 84,000 yoduns being submerged, and 84,000 rising above the surface of the sea. This is surrounded by seven rocky circles, each being half the height of the one preceding it, measuring from Maha Meru, the centre, towards the circumference. Between the last of these circles and the rocky circle terminating the system, four great Continents are placed, each one having 500 islands attached to it, and separated from each other by stormy seas, so as to be

evening he waited on Budha, mentioned the subject of his contemplations, and requested an explanation, Budha replied, Sariputta, under the Budhas Wipassi, Sikhi, and Wessabhu, the priestly order was only of short continuance, but under Kakusandha, Konāgama, and Kassapo, it continued for a long period. Sariputta enquired the reason of this, when Budha said, Sariputta, the Budhas Wipassi, Sikhi and Wessabhu, were not active and diligent in preaching to their disciples. Their sermons, precepts, &c., were few: their laws were not promulgated, and the Pratimoksha was not declared. After their decease, and that of their immediate disciples, their successors in the priesthood of various races, classes and families, caused the religion rapidly to disappear. Thus, if a collection of flowers be placed, unbound, upon a table, they are scattered by the wind, blown from place to place and destroyed; the reason of which is, their not having been tied together. Formerly Wessabhu, the holy, blessed, all wise Budha, lived in the midst of a gloomy forest, and instructed 1,000 priests, directing their reasonings and investigations, and guiding them in the avoidance of evil, and the practice of virtue; these, receiving his instructions, became free from the influences of their passions and desires. That forest was so dreadful, that if any person, not a Rahat, entered in, his hair stood on end, and his flesh crept with terror. This is the reason why the religion of the Budhas Wipassi, Sikhi,

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inaccessible, except by superhuman powers. The four continents are Jambudwipa, Uttarakura, Aparagoyana and Purwawidena. Jambadwipa, the one we inhabit is to the South, and Uttarakura to the North of Maha Meru, the latter continent being regarded as an Elysium abounding with every luxury. The solid earth is represented as being 24,000 yoduns thick, and reposing on a world of waters 480,000 yoduns in depth, which in its turn rests on a world of air, or an atmosphere 960,000 yoduns in depth. Mogallana's proposition was to invert this earthly mass of 240,000 yoduns in thickness, that the priests might be fed with the honey-like substance forming the under surface of the earth, reposing on the world of waters. His other proposition to remove the priests to Uttarakura, was to be accomplished through the same miraculous power by which the earth's surface was to have been inverted."

and Wessabhu, continued but a short time. But the Budhas Kakusandha, Konagama and Kassapa, were diligent in declaring their doctrines to their disciples, and their discourses, gāthas, &c., were numerous. They published their precepts, and declared and established the Pratimoksha. Upon their decease, and that of their immediate disciples, others of various names, tribes, families and castes, became priests, and perpetuated the religion for a long period. Thus, as a bunch of flowers well tied together will not be blown away, scattered, or destroyed by the wind, because it is well tied, so after the death of these Budhas their religion continued long established, the doctrines having been fully developed, and rules for the government of the priesthood established.

Upon hearing this explanation, Sariputta arose, and removing his robe from one shoulder, placed his folded hands to his head, and having worshipped Budha, said, Now, O Bagawa ! now O Blessed One ! promulgate the precepts and declare to the priests the Pratimoksha, that this religion may be established and continue a long time. To this he replied, Wait, Sariputta, wait; the Tatāgata knows the proper time. It is not yet the season for the Teacher to enact precepts or to declare the Pratimoksha. Whenever any impurity shall arise among the priests, then the Teacher will enact precepts for the removal of the evil. As circumstances arise, he will appoint the necessary institutions. At present the priests are pure, there is no fault among them. Having thus announced his intended mode of proceeding, he left Weranja at the end of the rainy season, visited Benares, and afterwards proceeded to Wessali. The village Kalandaka was near the city of Wessali, the son of the chief man of the village being a young man named Sudinna. Coming to Wessali on business, he heard Budha preach, and being much impressed with what he heard, he waited till the congregation

had left, and addressing him, requested to be received as a priest, assigning as the reason of his request, that so far as he had understood his discourse, he was convinced that he could not walk in that path of purity, except by forsaking the concerns of the world, and devoting himself to religion. Budha asked if he had obtained the consent of his parents to his forsaking the world and becoming a priest, as no young man could be admitted without that consent being expressed. He replied that he had not received his parents' permission, but he would obtain it. He accordingly returned home, and informed them of what had taken place, requesting their consent to the step he proposed taking: but to this they were decidedly opposed, and said, Sudinna, you are our beloved and only son, in whom we delight; you have been carefully and delicately brought up, and have known no hardship. We are not willing to be separated from you, even by death; how then, while you live, can we consent to your forsaking the world, and becoming a priest. Eat and drink, Sudinna, enjoy yourself with your companions, perform virtuous actions, and be happy. We will not give our consent. Having repeatedly urged his request without effect, he threw himself on the bare ground, declaring, that if they did not accede to his wishes he would die on the spot. He remained in this position about three days, taking no sustenance, and giving no answer to the remonstrances of his parents, or young companions. At length his friends reasoned with the parents, saying, Sudinna is lying on the bare ground, and will either become a priest, or die there. If you still withhold your consent, he will die on the spot; but if you give your consent, you will at least see him after he has become a priest, and should he afterwards become dissatisfied with that state, he will return to you again. Upon these remonstrances they gave a reluctant consent, and the young man returning to Budha was admitted to his noviciate, and

at the usual time was ordained priest. Soon afterwards he retired to a forest near Wijji, having engaged to submit to the four rules following:—1, To reside in a forest: 2, To eat nothing but what he procured by begging: 3, To wear as clothing only such things as had been thrown away by others: and 4, In begging to go to every door, whatever might be the nature of the house, or the treatment he might receive. About that time, a great famine was experienced in Wijji, and he determined to visit his native place, where his wants could be more easily supplied. His arrival being made known to his family, they endeavoured to withdraw him from his ascetic life, and for that purpose requested him to receive his alms on the morrow at their house, to which he assented. Before day-break his mother collected the family treasures, and formed two heaps of gold so high, that a tall man could not see another man on the opposite side, and then covered them over. She afterwards called her daughter-in-law, who remained in the house after her husband Sudinna had left them to enter the priesthood, and directed her to dress herself in those ornaments which formerly pleased Sudinna. In the morning Sudinna went to his father's house, and sat down on the seat prepared for him, when his father, uncovering the two heaps of gold, said, Sudinna, this is your paternal wealth, and this your maternal. Return, Sudinna, to your family, enjoy wealth and perform virtuous actions. He replied, Father I cannot, I will not, for I love this life of purity; and then recommended his father to cast all his wealth into the river, as it only produced fear, distress, and wretchedness. His wife joined her solicitations, and on being repulsed, fainted at his feet. After he had eaten, his mother came to him, and urged him to remain with them, but he was inflexible. Finding her efforts useless, she said, Sudinna our family is exceedingly rich, and our property extensive. Let me not remain childless, but grant me a child of your own

begetting, lest the Lichiwy princes, upon our death, should seize upon the whole of it. That, mother, he replied, I am willing to do, informing her where he resided. She accordingly directed his wife to dress herself in her best apparel, and accompanied her to the place where her son lived, and having renewed her request, that he would forsake the priesthood, but without effect, presented his wife to him, and begged that she might have a grandchild to take his place. Assenting to her wishes, he retired with his wife into the recesses of the forest, who became pregnant, and returning with her mother-in-law, was in course of time delivered of a son. Upon the act being consummated, the Gods dwelling on the earth exclaimed, Truly impurity has been introduced by Sudinna among the previously immaculate and holy priesthood, and the intelligence spread instantaneously from heaven to heaven, until it had been communicated to the whole of the Brahma worlds.

From this relation it appears, that when there was no descendant in a family, a child could neither be adopted, nor the property be left by a will to any other person, but must escheat to the lord paramount; for Sudinna's mother, being desirous of preventing this, could yet devise no other plan than that of obtaining a grandchild; whereas, if a strange child could have been adopted, or the property devised to some remote branch of the family, or even to a friend, the necessity would not have existed.

It is observed of Sudinna, that when he retired with his wife into the forest, the law enjoining abstinence even from the woman who had previously been his lawful wife, not having been enacted, he was not aware of the impropriety of his conduct: from which it would appear, that in the original rule of the Budhist monastical order, chastity was not specified: but retirement from secular life, a dependence on alms for support, and general holiness of life, were alone prescribed:

the original formulary of introduction into the priesthood, after the shaving of the head and beard, and putting on the yellow garment, being simply "Approach, O Bikkhu!" the Bikkhu being necessarily, from his appellation, a religious mendicant. By degrees the laws for governing the body were greatly enlarged.

Soon after this, Sudinna became painfully doubtful respecting the propriety of his conduct, so that he lost his colour, and became thin, shrivelled and melancholy. His companions enquired the reason, and asked if he were weary of the priestly life, upon which he opened his mind to them. Struck with the impropriety of his conduct, they brought him to Budha, who assembled the priests, and sat to hear the charge, to which Sudinna immediately pleaded guilty. Budha then very severely reproved him, and enacted the following law, which he directed should be taught to every member of the priesthood: යොපනභික්ඛු මෙථුනංධම්මං පටිසෙවෙය්‍ය පාරාජිකො හොති අසංවාසො Yo pana bikkhu metunan damman patiseweyya pārājiko hote asanwāso.

Whatever priest shall have sexual intercourse, he is overcome and is excluded.

When a law had been enacted, it was frequently extended or modified to meet circumstances, and in respect to that under consideration, there was an additional clause extending its operation, and another one modifying its application as follows:

Some time after the case of Sudinna had occurred, a case of bestiality was discovered by some priests, whose suspicions were awakened, and who watched the proceedings of another priest who lived in a forest; when he was detected, he pleaded that Budha's prohibition extended only to women. The case having been reported, and judgment pronounced by Budha, he commanded the following clause to be added, අන්තමසො තිරච්ඡානගතායපි antamaso tiratchānagatāvapi.

"Even with an animal." The precept thus amended, stood යොපනභික්ඛු මෙථුනංධම්මං පතිසෙවෙය්‍ය අන්තමසො තිරච්ඡානගතායපි පාරාජිකොහොති අසංවාසො Yo pana bikkhu metunan damman patiseweyya antamaso tiratchānagatāyapi pārājiko boti asanwāso. What priest soever shall have sexual intercourse, even with an animal, he is overcome and is excluded.

Some time afterwards, several priests who had indulged in eating, drinking and bathing, yielded to their sensual propensities, broke the rule of chastity, and were consequently expelled. Afterwards, being afflicted with sickness, loss of relatives, &c., they wished to re-enter the priesthood, and waited upon the priest Ananda, who was a relative of Budha and his personal attendant, and requested him to speak to Budha on their behalf, extenuating their former conduct, and engaging to act well in future. Although Budha refused to re-admit them, he added a clause of great importance to his law, by which persons who felt either unwilling or unable to keep the rules of the priesthood might retire, without impediment to their re-admission at any future period. But if they neglected to avail themselves of this, and committed the crime, their expulsion was final. The clause is භික්ඛූනං සික්ඛා සාජීවසමාපන්නො සික්ඛං අපච්චක්ඛාය දුබ්බල්‍යං අනාවිකත්වා bikkhunan sikkhā sājiwa samāpanno sikkhan apachehakkhāya dubbalyan anāwikatwa. "Having engaged to live obedient to the laws of the priesthood, and who has not made confession of his weakness and withdrawn himself from those laws." The whole law stands thus:—යොපනභික්ඛු භික්ඛූනං සික්ඛා සාජීවසමාපන්නො සික්ඛං අපච්චක්ඛාය දුබ්බල්‍යං අනාවිකත්වා මෙථුනං ධම්මං පතිසෙවෙය්‍ය අන්තමසො තිරච්ඡානගතායපි පාරාජිකො හොති අසංවාසො Yo pana bikkhu, bikkhūnan sikkhā sājiwa samāpanno sikkhan apachchakkhāya dubalyan anāwikatwa metunan damman patiseveyya antamaso tirachchānagatāyapi pārajiko hoti asanwāso. What priest

soever, who having engaged to live according to the laws of priesthood, and not having made confession of his weakness, and withdrawn from them, shall have sexual intercourse, even with an animal, he is overcome and is excluded."

The permission to retire from the priesthood, is not confined to those who confess their inability to live continently, but extends to all kinds of reasons: the following are among those stated in the explanation given of the words of the law, the meaning of every word in each law being defined: He may say, I am not able to control my sensual propensities, or I am too proud to submit to the rules, or I wish to return to agricultural and other employments, or I am dissatisfied with the investigation of character in the Prātimoksha, or I have parents and friends whom I wish to support, or I wish to be only a private disciple of Budha, or I wish to embrace another religion; and for these, or for any other reason, he may withdraw from the priesthood without any stain to his character, and at any future period may be re-admitted, if he feel so inclined. He must however declare his renunciation deliberately, and before competent authority.

This gives the reason, why in Budhistical countries, as Burmah, so many are represented as having been priests in their youths; they were thus enabled to devote the whole of their time to study, and might on any day withdraw from the monastical engagements to which they had submitted themselves. In Ceylon there are many instances of a similar kind.

The laws are illustrated in considerable detail, and a report of adjudged cases is appended to each law requiring elucidation. The nature of that under consideration, renders quotation unadvisable. The crime as defined, may be committed with 1, females: viz. මනුසසිත්ථි women: අමනුස්සිත්ථි goddesses and demons, and තිරච්ඡානග තිත්ථි female animals. Three paths are specified by which the crime may be committed with a female, pudendum, anus, os.

2. Hermaphrodites උභතොව්‍යඤ්ජනකා, who may also be human, gods or demons, and animals, and have the three paths.

3. Males, viz. men, gods and demons, and animals, who have two paths.

If violence be used, the party suffering it is not guilty, if there be no participation of the will; but if there be the slightest assent, the individual is excluded. Among the cases there are two not connected with crime, but shewing a similarity to the classical fable of Cænis. They are recorded without a word expressive of surprize, and the Budhists of the present day regard a similar occurrence as by no means impossible. On one occasion, it happened to a priest that the organ of generation became changed from male to female, (i. e. the man became a woman), the case was reported to Budha, who said, I permit, priests, that the person retain the same spiritual father as before, that the years since his ordination shall continue, but he must now be a priestess, and be subject to the laws enacted respecting them. The other case was that of a priestess, who suddenly became changed into a man, and the directions given were similar to the preceding; having become a man, she was to be accounted a priest, retain her spiritual father, and her standing in the priesthood, and become subject to all the rules given for the guidance of the priest. This being recorded in the sacred text, must be implicitly received by Budhists. No reason for the change is assigned, and no agent by which it was effected is mentioned. The comment states, that the priest's merit, accumulated in former births, was insufficient to keep him a man till his death, and that the priestess had too much merit to remain a female to the end of her life. Another legend is recorded in the comment, which shews that the Budhists regarded the change of sex as perfect. The legend is, a beautiful young man, became a Rahat, being perfectly holy. As he was bath-

ing one day a man saw him, and observed, what a fine woman he would make. The guilt of this irreverent expression was so great, that he himself became instantly changed into a woman, and continued so till after he had given birth to two children, when by the power of the Rahat the evil was removed, and he again became a man.

There does not appear any order of time respecting the enactment of the other laws, the arrangement being according to the degree of punishment: The four crimes causing expulsion, being placed first on the list, as having the highest punishment attached to them. The second of these Parajikas is respecting theft committed by a priest. It is introduced by the following account:

The blessed Budha resided near Rājagaha on the eagle-nest mountain (ගිජ්ඣකූට පබ්බත or vulture-nest mountain,) a large number of the priests also resided during the rainy season at Isigille, in grass huts, where they were kindly and hospitably treated by the inhabitants. At the termination of the rainy season they broke down the huts, and putting by the timber and grass with which they had been constructed, they left the place to visit various parts of the country. The venerable Dhaniyo, the potter's son, lived there during the rains, but did not leave with the other priests, intending to reside there during the remainder of the year. While he was absent in the city obtaining alms, some persons who were collecting wood and grass for sale, pulled down his hut and carried off the materials. Upon his return, finding his hut destroyed, he constructed another, but a second and a third time it was destroyed and the materials stolen. He then thought, three times has my hut been destroyed while I have been absent in Sāwatti, begging food. But as I am perfectly acquainted with the arts of pottery, I will prepare clay, and make a house entirely of earth. This thought he carried into effect, and collecting grass, wood, and other

combustibles, he burnt it throughly, so that it became of a beautiful red colour, appeared like a golden beetle, and was sonorous like a bell.

Some time after this, Budha descended from the eagle-nest mountain, attended by many of his priests, and seeing the hut enquired to whom it belonged. Upon being informed he severely animadverted on it, and said, this silly man has acted in a manner very wrong and improper for a priest. How could he think of making a clay hut and burning it, without any feeling of kindness or compassion towards the creature whom he has tormented and destroyed during its formation. It is not right for any priest to make a hut of this description, for by doing so he became subject to දුකට (reproof and penance) break it down, and let not living beings be thus again tormented. While they were executing the order, Dhaniyo came and enquired the reason why they were breaking down his house. They informed him that it was by the order of Budha. Upon which he said, If the lord of doctrine has commanded you, break it down. He then reflected, three times during my absence they broke down my grass hut and took away the materials, and now the clay house I built is broken down by the order of Budha. I will go to my friend the keeper of the timber, and ask him to give me some logs that I may build a small wooden hut. He accordingly went to him, and said, My friend, three times while I was out begging food, the grass and wood gatherers broke down my hut and took away the materials. I then made a hut of clay, and that has been broken by the command of Budha; give me some timber, that I may erect a small wooden hut. The keeper of the timber-yard replied, There is no timber here, my lord, fit for your purpose, except that which belongs to the king, which has been collected and is kept for any public works which may be required in the city. If the king has given you authority, you may take

that. He replied, the king has given it to me, my friend. The keeper of the timber thought, this priest, being a son of Sakya, is a righteous, just, holy, truth-telling, virtuous, good man: he would not say that the timber was given him, were it not so: he therefore said, Take it, my lord, Dhaniyo immediately had the timber cut up, and put in carts, and taking it away erected a small house.

A short time afterwards, the Bramin Wesakāro, prime minister of the king of Magadha, inspecting some works in Rajagaha, went to the keeper of the timber and enquired for that which was reserved for the public works, and was informed that it had been given by the king to Dhaniyo. The Bramin being much displeased, said, How could the king give to the potter's son Dhaniyo, the timber collected for the public works, and went immediately to Seniya Bimbasāro, the king of Magadha, and said, Is it true, your majesty, that you have given to the potter's son Dhaniyo, the timber which has been collected for the public works? Who said so? The keeper of the timber-yard, your majesty. Order him here, Bramin. The Bramin ordered him to be put instantly under arrest. When he was bound, the priest Dhaniyo saw him and enquired the reason. Upon being informed, he said, Go; I will call upon the king, and accordingly went to the palace, and seated himself. The king, being informed of his arrival, came to him, and having reverently saluted him, sat down and said, Is it true, my lord, that I gave you the timber which was collected and reserved for the public works? It is true, your majesty. He replied, Kings, my lord, have many things to occupy their attention, and may forget some circumstances, can you recall it to my memory? Do you not remember, your majesty, that on the day of your inauguration, you said, wood and water are given to the Samanas and Bramins to enjoy. I remember, my lord, the day of my inauguration, but Samanas and Bramins are modest in their

desires, careful not to do wrong, and will be dubious respecting very small matters. The words I then used referred to unappropriated wood, in the forests: remember that timber was not included in that grant. But how can a person of my character punish any Samana or Bramin residing in my kingdom with public reprimand, or by imprisonment, or by banishment: go my lord, you have escaped by the hair of your skin; but do not act so again.

The circumstance becoming public, the people spoke disrespectfully and contemptuously of the priesthood, saying, these Bikshus, the sons of Sākya, are shameless wicked liars: by this we see what kind of holy, righteous, pure, truth-telling, virtuous, good men they are. They are destitute of all virtue, for if they thus cheat the king, what will they not do to the people?

The priests heard these remarks, and such of them as were moderate in their desires, contented, self-denying, and desirous of giving no offence, murmured and complained, saying, How could the venerable Dhaniyo, the potter's son, take the king's timber, when it was not given to him? They accordingly stated the case to Budha, who convened an assembly of the priests, and questioned Dhaniyo, saying, Is it true, Dhaniyo, that you have taken the king's timber when it was not given to you? He acknowledged the fact; upon which Budha severely reprimanded him, for his unholy, unpriestlike conduct, which, instead of conciliating opponents and strengthening the attachment of friends, had a tendency directly the reverse.

There was seated near Budha an old priest, who had formerly held the office of prime minister under the king of Magadha. Budha inquired of him, for what amount stolen a thief would be sentenced to corporal punishment, imprisonment, or banishment. He replied, For a pādo, or property

worth a pādo. At that time, in Rajagaha, a pādo was equal to five māsako.*

Budha then said, Priests, let this precept be taught:—යොපනභික්ඛු අදින්නං ථෙය්‍යසංඛාතං ආදියෙය්‍ය යථාරූපෙ අදින්නාදානෙ රාජානො චොරංගහෙත්වා හනෙය්‍යුංවා බන්ධෙය්‍යුංවා පබ්බාජෙය්‍යුංවා චොරොසි බාලොසි මුළ්හොසි ථෙනොසිති තථාරූපං භික්ඛු අදින්නං ආදියමානො අයම්පි පාරාජිකො හොති අසංවාසො ,yo pana bikkhu adinnan theyya sankhātan ādeyeyya yat'hārūpe adinnādāne rājāno, choran gahetwā, naneyyun wā bandhēyyun wā pabbhājeyyun wā chorosi, bālosi, mulhosi, t'henōsīti tat'hārūpan bikkhu adinnan ādiyamāno ayampi pārājiko hoti asanwāso. What priest soever shall, with a dishonest intention, take a thing not given to him, for the taking of which the king having caught a thief might punish him corporally, or imprison him, or banish him, saying, You are a thief, a wicked person, a vagabond, a robber: a priest taking such an ungiven thing is overcome and excluded.

Some time after this, a community of six priests, passing through a laundry ground, took a bundle of clothes brought there to be washed, and divided it among them. Some priests who saw them afterwards, said, you are very meritorious men,† for you have received many robes. They replied, what merit have we? We went to a laundry ground and took a bundle of clothes. But, friends, said the others, are you not aware of the law promulgated by Budha? how came you to take a bundle of clothes brought to be washed? They replied, It is true that such a law has been enacted by Budha, but that refers to goods in inhabited places, and not to those

* A masako appears to have been the same as a රිදී ridi, i. e. the fifth part of a rupee. The relative value of the coins may be considered as follows: A masako is equal to one-fifth of a pado or rupee, a pado or rupee is equal to $\frac{1}{4}$ of a kahapana or pagoda.

† මහපුඤ්ඤත්ථ i. e. having a great store of merit from good actions performed in a previous birth, the results of which they were then enjoying,

found on waste lands. But is not this a robbery? your conduct is highly improper and unpriestlike. Having thus reprimanded them, they reported the case to Budha, who convened an assembly of the priests, and having investigated the case, and reproved the offenders, added the following words to the precept, ගාමා වා අරඤ්ඤා වා, gāmā wā aran-yā wā, in a village or uninhabited place, and commanded that the law in its present form should be promulgated. It accordingly stands thus, යොපන භික්ඛු ගාමා වා අරඤ්ඤා වා අදින්නං ථෙය්‍යසංඛාතං ආදියෙය්‍ය යථාරූපෙ අදින්නාදානෙ රාජානො චොරං ගහෙත්වා හනෙය්‍යුංවා බන්ධෙය්‍යුංවා පබ්බාජෙය්‍යුංවා චොරොසි බාලොසි මූළ්හොසි ථෙනොසීති තථාරූපං භික්ඛු අදින්නං ආදියමානො අයම්පි පාරාජිකො හොති අසංවාසො. What priests soever shall, with a dishonest intention, take either in an inhabited or uninhabited place,* a thing not given to him, for the taking of which, the king having caught a thief, might punish him corporally, or imprison him, or banish him, saying, You are a thief, a wicked person, a vagabond, a robber: a priest taking such an ungiven thing is overcome and excluded.

It would appear that the original text of the law terminated here, and that the definition of terms, the classification of offences against the precept, and the cases illustrative of those classifications, have been added at a later period. The learned among the priests, however, affirm that these portions are of equal authority with the others, as having been included in the three convocations, when the whole of the sacred books were recited. As exemplifying the course adopted with reference to the other laws, I shall quote freely from this Parajika.

1. Definition of the different words used in this precept යොපන yo pana: Any one, of whatever tribe, family, name,

* Literally, in a village or in a wilderness.

race, course of religious discipline, residence, or school of doctrine, whether aged, young, or of middle age.

භික්ඛු bikkhu: A religious mendicant, one who lives upon the food received as alms; one who wears apparel formed of remnants of cloth; a religious recluse, who is received by the formulary "Approach, O Bikkhu!" One who has come to the three-fold refuge; excellent, virtuous, whether under instruction or fully instructed.

ගාමා gāmā: One or more houses whether inhabited or otherwise, enclosed or unenclosed, constitute a gāmā or village; stalls for cattle, or a place where a trading caravan stops more than four months, are called gāmā; and the ගාමූපචාරො gāmupachāro or suburbs of a village, extend as far as a stone's throw from the gate of an enclosed village, or a stone's cast from the house if it be unenclosed. (In this precept the word gāmā includes all inhabited places, from a shed for cattle and their attendants, to the metropolis of an empire.)

අරඤ්ඤං every place not included in a gāmā and its suburbs: (thus a field more than a stone's throw from any house may be called an Aran-ya or wilderness.)

අදින්නං adinnan, not given, any thing not abandoned, not thrown away, that which is preserved, or kept, or claimed by a person saying "this is mine." All things of this kind are අදින්නං adinnan.

ථෙය්‍යසංඛාතො t'heyya sankhāto, a thievish intent, a desire to take away.

ආදියෙය්‍ය ādiyeyya: taken, abstracted, changed from its position, moved from its place.

තථරූපං tal'harūpan (such kind) to the value of a pāda or more than a pāda (a rupee or more than a rupee.)

රාජානො rajāno, kings paramount: inferior princes having regal authority in their own districts, or tributary princes; governors of provinces, chief ministers and judges, or any persons exercising regal functions.

චොරො choro, a thief: he who takes the value of five māsaka, (a pāda or rupee) or more with a dishonest intention.

හනෙය්‍යුං haney yun: punishing with blows inflicted with the hand, the foot, a whip, a cane, a club, &c.

බන්ධෙය්‍යුං bandheyyun: binding with cords, fetters, chains; imprisoning in a house or city; placing in solitary confinement.

පබ්බාජෙය්‍යුං babbhajeyyun: transporting, banishing from village, town, city, province or country.

චොරොසි &c. chorosi, &c. Terms of reprimand.

පාරාජිකො හොති parajiko hoti (he is overcome). As a dried leaf, separated from the branch and fallen to the ground cannot be re-united to it and revive, so the priest who has stolen to the value of a pāda is separated from the priesthood and can never be reinstated.

After this definition of the words of the law, a classification of the crimes connected with it is appended, with a report of adjudged cases. The punishment to which the criminals are liable are දුක්කට dukkâta, ථුල්ලච්චය and t'hullach-chaya, including reprimand and penance, and පාරාජික parajika, or expulsion. There are 29 specifications which may be divided into—1, Locality of property. 2, Nature of property; and 3, Confederacies for robbery.

1. Locality: 14 specifications, viz.—1, Property buried in the earth: 2, on the surface of the ground: 3, in the atmosphere: 4, suspended above the ground: 5, in the water: 6, in ships or boats: 7, in carts or other vehicles: 8, carried on the person: 9, in gardens: 10, in temples, &c.: 11, in arable land: 12, gardens: 13, towns, villages, &c.: 14, waste lands, or lands more than a stone's throw from a house of any kind.

2. Nature of property: 1, Liquids: 2, tooth picks, &c. (belonging to the toilet): 3, trees: 4, goods in deposit: 5, smuggling: 6, men: 7, reptiles: 8, bipeds (as men, birds, &c.) 9, quadrupeds: 10, multipedes.

3. Confederacies: 1, instigating to robbery: 2, a band of robbers, or accomplices: 3, persons under trust: 4, appointing a time for a robbery: 5, giving a signal for a robbery.

They are thus explained:

1. භූමිමට්ඨං goods under ground, buried, in the earth, or covered over. Any one with a thievish intent, saying, I will take goods which are under ground, or seeking an accomplice to aid him, or procuring a shovel or basket, or going to the place for the purpose, is for each separate act guilty of dukkata: the breaking or cutting of wood, or creepers growing there, for the purpose of reaching the articles, is dukkata; the digging the earth, or turning it over, or raising the earth from the hole, is dukkata: touching the vessel containing the property, is dukkata; shaking it is thullachchaya ථුල්ලච්චය, moving it from its place is pārajika පාරාජිකා.

Under this division is also included goods in vessels, the mouth of which is covered and tied with any kind of ligature, if touched with a dishonest intention, dukkata දුක්කට: if shaken, or if a corner of the covering be lifted up, or if the vessel be struck, to know by the sound if it be full or empty, in each case thullach-chaya ථුල්ලච්චය; removing the covering even a hair's breadth from the mouth of the vessel, pārājika පාරාජිකා. Also liquids in any vessel, as ghee, oil, honey, syrup: drinking by any artifice, with a dishonest intention, to the value of five māsākas (a rupee) or more, is parajika පාරාජිකා; by any means breaking the vessel, spilling the contents, or rendering it unserviceable; each offence is dukkata දුක්කට.

2. ථලට්ඨං: goods standing or placed on the ground; seeking an accomplice to aid in stealing them, or touching the goods with a dishonest intention, is dukkata දුක්කට; shaking them ථුල්ලච්චය, moving them from the place පාරාජිකා.

3. ආකාසට්ඨං property in the atmosphere: as peacocks, snipes, &c.; a garment or fillet or any other article, blown away by the wind while passing through the air, articles falling down from any place, endeavouring to touch it, or touching it ඡුපනං, shaking it ඵන්දාපනං removing it ඨානාචාවනං.

4. වෙහාසට්ඨං articles raised above the ground or suspended, as on a bed, stool, horse, line, pin in the wall; or hanging on a tree, as fruit, leaves, flowers, &c., touching, shaking and removing as before.

5. උදකට්ඨං, goods or things put in the water, or things growing in the water, as lilies, fish, turtle, &c., to the value of five masakas or more, touching, shaking, taking away as before.

6. නාවට්ඨං goods in a boat, ship, or any thing by which water is crossed; the law as before recited, whether the goods or the vessel containing them be touched, shaken, or moved from its place.

යානට්ඨං yanatthan, any land conveyance, carriage, cart or waggon; either the conveyance itself, or the goods in it. The law as before recited.

භාරට්ඨං baharatthan: burthens; these are of three kinds: 1. සීසභාරං, loads carried on the head; to touch with a dishonest intent: ඡුපනං to shake; ඵන්දාපනං to remove it as low as the shoulder.

ඨානාචාවනං—2. කටිභාරං loads carried on the shoulder, hips, back, &c., to touch ඡුපනං, to shake ඵන්දාපනං, to take into the hand, ඨානාචාවනං—3. හත්ථභාරං hand bundles, to touch or shake as before, to cast on the ground or take up from the ground ඨානාචාවනං.

The four classes following have one law, although it is stated in connection with each class, they are ආරාමට්ඨං ārāmatthan, gardens, whether flower gardens or fruit gardens: comprizing the right to the soil; property of any kind within the limits: and produce of all kinds, of which root, bark, leaf,

flower, or fruit are enumerated. 2. විහාරත්ථං wiharatthan: priest's residences, with the furniture, &c. 3. ඛෙත්තත්ථං khettatthan, fields, ground for tillage of all kinds together with the produce. 4. වත්ථත්ථං orchards and their produce. The law relative to produce is similar to that for property beneath the ground, on the surface, or suspended as enumerated in the first four clauses. Relative to property in the soil, the law is, to lay an unjust claim, knowing it to be such whether before a chapter of the priests, before arbitrators or before a court of law, is දුක්කට; to enforce it so as to disturb the owner in his quiet possession, is ථුල්ලච්චය; to cause the owner to give up possession, or to gain a decision (the claim being an unjust one) before the arbitrators or judges, is පාරාජිකා; but if the case be decided against the false claimant so that he does not obtain possession, it is ථුල්ලච්චය.

Moveable property whether in inhabited places ගාමට්ඨං or in places uninhabited අරඤ්ඤට්ඨං, the law is similar to the first cases: viz., to touch දුක්කට, to shake ථුල්ලච්චය, to remove පාරාජිකා.

The laws relative to the other kinds of property mentioned, are similar to those already recited. Under the class of Conspiracies to rob, it may be observed, that the engagement must be attended to even to the letter, or all the parties are not guilty: thus, one priest instigates another to commit a robbery, the act of instigating, whether the robbery take place or otherwise is දුක්කට; if the robbery take place at the time and place appointed, both the instigator and thief are පාරාජිකා; but if it be committed either before or after the time appointed, or in any other place than that specified, the thief alone is පාරාජිකා, the instigator only දුක්කට.

When there are many confederates, the whole must proceed in the order laid down, or the instigator is not guilty of පාරාජිකා, thus:—A. B. C. and D. conspire to steal. A commands B to tell C to inform D that he must steal certain

From this place to Hakman no girls attended school.

29. *Bamberende* school.

30. *Dikwelle.* Many professing christians lived here, but the school was small.

31. *Polwakdandawe* school.

32. *Kahawatte* school.

33. *Gettemane* school.

34. *Hakman* school.

35. *Attoerellie,* the best of the Matura schools, was attended by boys and girls.

36. *Akkoeresse school.* The master pointed out a few bad boys who kept the others from school; they were instantly chastised as an example,

37. *The Matura little school.* It was indeed a little one, though under the superintendence of the Collector; his influence was not sufficient to secure a good attendance.

38. *The Matura great, or Appoohamy school.* As the name indicated one would have expected children of respectable natives, but these did not condescend to come, having Budhist Priests at home, as tutors.

39. *Walgam* school.

40. *Belligam* the most insignificant of all the schools, the secret being that the place was a nest of Budhist Priests.

There was a Malabar school at Matura in 1735, but no further notice of it appears any where.

The annexed table (marked C) will shew the total number of scholars in the Galle and Matura Districts, from 1747 to 1784.

IV.

Native Schools in the Jaffna District.

This district comprehended the four Provinces Billegamo, Wademoratje, Tenmoratje and Patchelepally, the seven inhabited Islands, the Borders of the Wanny, and the Contoire Mantotte, Manar, Trincomalie and Batticaloa. Little more than statistical information can be given of the Jaffna schools. The annexed table (marked D) will shew the total number of school children in various parts of this division, at different times.

The slave children under instruction are enumerated separately in the annual statement sent to the Colombo Consistory for information, but whether distinct schools existed for them does not appear. The clergy paid their annual visits regularly, and on the whole met with encouragement. The Tamuls are represented as quick at learning. The

reporters complained in 1726 of a decline in the state of their schools, which surprised the Colombo Consistory, as care had been taken to employ efficient masters. In 1727 there were altogether 48 schools. An official letter dated 1735, says that a favourable report had been received, the children improving, especially in religious instructions, being able to repeat promptly in Tamul not only the ordinary prayers and three Catechisms, but also several Chapters in Matthew's Gospel. In 1738, the Province Belligamo had 14 churches and schools, Wademoratje Temmoratje and Patchelepally 12 churches and schools, the Wanny 4, Mantotte and Manar 10, and the Islands 5. In 1758 parents did not voluntarily send their children for instruction, which was attributed to the Oeliam or compulsory labour system. In 1760 schools were improved in comparison with the previous year. The worst attendance was found in the two provinces Tenmoratje and Patchelepally. In the Trincomalie school (1759) some children had got by heart 20 chapters in the New Testament, of 383 on the list, 143 boys and 140 girls were present at the examination; 50 Roman Catholic children had staid away, which was a common practice among them on such occasions.

V.

The Colombo Seminary and the Native Normal School.

First then the Colombo or Cinghalese Seminary. This was a pet institution both of the Government and the clergy. No pains were spared to render it every way efficient and flourishing, no letter was written to the home Government and Church by the consistory but the Seminary occupied a prominent place; and most ardent was the hope that under divine blessing it might prove a successful instrument in propagating Christianity among the natives of Ceylon. Its main and original object was to train and qualify young men, both Cinghalese and Tamuls, for becoming native preachers. But the extension and modification it underwent will be noticed in the course of this account. It does not appear, like the elementary schools, to have been entirely under the Scholarchal commission, for previous to every public examination a special committee was nominated by the Governor, consisting only of clergymen, to investigate and report to him the state of the Institution. Still the Governor hardly ever failed to be present on such occasions

POSTSCRIPT.

Since the foregoing was put to Press, the following letter from the Secretary of the Royal Asiatic Society announcing the formal incorporation of the Ceylon Branch therewith, has been received.

THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND.

14, *Grafton Street, Bond Street,*
London, 11*th February* 1856.

SIR,

I am directed by the Council of the Royal Asiatic Society, to acknowledge the receipt of your letter of the 15th December; and to transmit for the use of your Society, a set of this Society's Journals as stated in the Margin, for which no charge will be made. The future numbers of the Journal will henceforward be regularly transmitted. Should any individual Members desire to have copies for their own use, you will be pleased to furnish the names of the parties, with a reference, or remittance of the aggregate sum, for which an acknowledgement will be sent on receipt. The payment may be made on your receipt of the supply.

Nos. 1 *to* 14 *inclusive & No.* 16 *part* 2. *No.* 15 *& No.* 16 *part* 1, *were forwarded in October last.*

I have much pleasure in communicating to you the unanimous vote of a Special General Meeting held on the 7th instant, for the admission of the Ceylon Asiatic Society to be a Branch of this Society, under the designation of the Ceylon Branch of the Royal Asiatic Society.

At the same Meeting some alterations were made in the Society's Regulations, which, as soon as printed, will be

forwarded to you. In the mean time, I enclose a printed copy of the alterations proposed, which were sanctioned by the Meeting of the 7th Instant.

I have the honor to be,
Sir,
Your most obedient
humble Servant,
R. CLARK,
Hony. Secretary.

WILLIAM KNIGHTON, Esq.,
Honorary Secretary to
The Branch Royal Asiatic Society
of Ceylon.

1. That for the Articles numbered from X. to XVII., both inclusive, the following be substituted.

Literary and Scientific Societies established in Asia may be admitted by a vote of a Special General Meeting, on the recommendation of the Council, to be Branch Societies of the Royal Asiatic Society.

Branch Societies shall have independent control over their own funds, and the administration of their local affairs.

Members of the Branch Societies, while on furlough, or otherwise temporarily resident in England, shall be admitted to the meetings of the Royal Asiatic Society; and shall enjoy all the other privileges of Members, except that of voting. If desirous of becoming Non-resident or Resident Members, they shall be eligible at a General Meeting by immediate Ballot, and they will be required to make the Payments directed by Article XLVII.

The following Societies are declared to be Branch Societies of the Royal Asiatic Society:—

THE LITERARY SOCIETY OF BOMBAY;
THE LITERARY SOCIETY OF MADRAS;
THE ASIATIC SOCIETY OF CEYLON.

2. That for the Articles numbered from XLVIII. to L., both inclusive, the following be substituted.

Any person elected as a Resident Member of the Society, who shall proceed to reside in any place out of Europe, shall not be required to continue his Annual Subscription while so absent. A Member availing himself of this exemption will not be furnished with the Society's Journal, except at his own request, and on payment of the Member's price.

Any person who shall henceforward desire to become a Non-resident Member of the Society, shall, on his election, pay the Admission Fee, but shall not be required to pay any Annual Subscription or Composition. But if he subsequently become permanently resident in Great Britain or Ireland, he shall be required to pay the Annual Subscription of Three Guineas, or the regulated Composition in lieu thereof, as a Resident Member.

3. That Rule LXXV. be modified as follows:—

Instead of the words "*without leave of the Council,*" the following words be substituted, "*without a written authority from the Librarian or the Secretary.*"

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5 FEB 1887
BRITISH MUSEUM
NATURAL HISTORY.